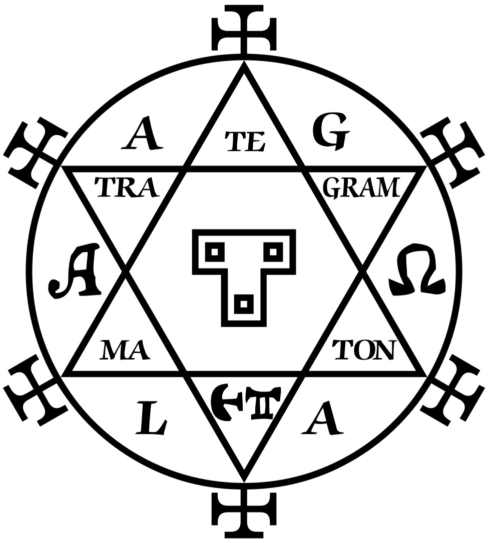
GOETIAVELCLAVICULASALOMONISREG
ISGOETIAVELCLAVICULASALOMONISR
EGISGOETIAVELCLAVICULASALOMONIS
REGISGOETIAVELCLAVICULASALOMONI
SREGISGOETIAVELCLAVICULASALOMO
NISREGISGOETIAVELCLAVICULASALOM
ONISREGISGOETIAVELCLAVICULASALO
MONISREGISGOETIAVELCLAVICULASAL
OMONI SREGI

GOETIA

SGOET IAVEL
CLAVICULASALOMONISREGISGOETIAVE
LCLAVICULASALOMONISREGISGOETIAV
ELCLAVICULASALOMONISREGISGOETIA
VELCLAVICULASALOMONISREGISGOETI
AVELCLAVICULASALOMONISREGISGOET
IAVELCLAVICULASALOMONISREGISGOE
TIAVELCLAVICULASALOMONISREGISGO
ETIAVELCLAVICULASALOMONISREGIS


A
TE
G
TRA
GRAM
A
Ω
MA
TON
L
A

GOETIA

ΕΠΙΚΑΛΟΥΜΑΙ ΣΕ ΤΟΝ ΕΝ ΤΩ ΚΕΝΕΟ ΠΝΕΥΜΑΤΙ, ΔΕΙΝΟΝ, ΑΟΡΑΥΟΝ, ΠΑΝΤΟΚΡΑΤΟΡΑ, ΘΕΟΝ ΘΕΟΥ, ΦΘΕΡΟΠΟΙΟΝ, ΚΑΙ ΕΡΗΜΟΠΟΙΟΝ, Ο ΜΙΣΩΝ ΟΙΚΙΑΝ ΕΥΣΤΑΘΟΥΣΑΝ, ΩΣ ΕΞΕΒΡΣΘΗΣ ΕΚ ΥΗΣ ΑΙΓΥΠΥΙΟΥ ΚΑΙ ΕΞΟ ΧΩΡΑΣ.

ΕΠΟΝΟΜΑΣΘΗΣ Ο ΠΑΝΤΑ ΡΗΣΣΩΝ ΚΑΙ ΜΗ ΝΙΚΩΜΕΝΟΣ.

ΕΠΙΚΑΛΟΥΜΑΙ ΣΕ ΤΥΦΩΝ ΣΗΘ ΤΑΣ ΣΕΣ ΜΑΝΤΕΙΑΣ ΕΠΙΤΕΛΩ, ΟΤΙ ΕΠΙΚΑΛΟΥΜΑΙ ΣΕ ΤΟ ΣΟΝ ΑΥΘΕΝΤΙΚΟ ΣΟΥ ΟΝΟΜΑ ΕΝ ΟΙΣ ΟΥ ΔΥΝΕ ΠΑΡΑΚΟΥΣΑΙ ΙΩΕΡΒΗΘ, ΙΩΠΑΚΕΡΒΗΘ, ΙΩΒΟΛΧΩΣΗΘ, ΙΩΠΑΤΑΘΝΑΞ, ΙΩΣΩΡΩ, ΙΩΝΕΒΟΥΤΟΣΟΥΑΛΗΘ, ΑΚΤΙΩΦΙ, ΕΡΕΣΧΙΓΑΛ, ΝΕΒΟΠΟΩΑΛΗΘ, ΑΒΕΡΑΜΕΝΤΘΟΩΥ, ΛΕΡΘΕΞΑΝΑΞ, ΕΘΡΕΛΥΩΘ, ΝΕΜΑΡΕΒΑ, ΑΕΜΙΝΑ, ΟΛΟΝ ΗΚΕ ΜΟΙ ΚΑΙ ΒΑΔΙΣΟΝ ΚΑΙ ΚΑΤΕΒΑΛΕ ΤΟΝ ΔΕΙΝΟΝ ΜΑΘΕΡΣ. ΡΙΓΕΙ ΚΑΙ ΠΥΡΕΙΩ ΑΥΤΟΣ ΗΔΙΚΗΣΕΝ ΤΟΝ ΑΝΘΡΩΠΟΝ ΚΑΙ ΤΟ ΑΙΜΑ ΤΟΥ ΤΥΦΩΝΟΣ ΕΞΕΧΥΣΕΝ ΠΑΡ’ ΕΑΥΤΩ.

ΔΙΑ ΤΟΥΤΟ ΤΑΥΤΑ ΠΟΙΕΩ ΚΟΙΝΑ.

THE BOOK OF THE
GOETIA
OF
SOLOMON THE KING

TRANSLATED INTO THE ENGLISH TONGUE BY A DEAD HAND

AND

ADORNED WITH DIVERS OTHER MATTERS GERMANE DELIGHTFUL TO THE WISE

THE WHOLE

EDITED, VERIFIED, INTRODUCED AND COMMENTED

BY

ALEISTER CROWLEY

SOCIETY FOR THE PROPAGATION OF RELIGIOUS TRUTH
BOLESKINE, FOYERS, INVERNESS
1904

This re-set electronic edition
prepared by Celephaï s Press
somewhere beyond the Tanarian Hills
2003 E.V.

K	O	D	S	E	LI	M
O						
H						
A						
B						
I						O
M					O	K

PREFATORY NOTE

A.G.R.C. *A.R.G.C*

THIS translation of the First Book of the "Lemegeton" (now for the first time made accessible to English adepts and students of the Mysteries) was done, after careful collation and edition, from numerous MSS. in Hebrew, Latin, French and English, by G. H. Fra. D.D.C.F., by the order of the Secret Chief of the Rosicrucian Order.[1] The G. H. Fra., having succumbed unhappily to the assaults of the Four Great Princes (acting notably under Martial influences), it seemed expedient that the work should be brought to its conclusion by another hand. The investigations of a competent Skryer into the house of our unhappy Fra., confirmed this divination; neither our Fra. nor his Hermetic Mul. were there seen; but only the terrible shapes of the evil Adepts S.V.A.[2] and H., whose original bodies having been sequestered by Justice, were no

[1] Mr A. E. Waite writes ("Real History of the Rosicrucians," p. 426): "I beg leave to warn my readers that all persons who proclaim themselves to be Rosicrucians are simply members of pseudo-fraternities, and there is that difference between their assertion and the fact of the case in which the essence of a lie consists!"

It is within the Editor's personal knowledge that Mr. Waite was (and still is probably) a member of a society claiming to be the R.C. fraternity.

As Mr. Waite constantly hints in his writings that he is in touch with initiated centres, I think the syllogism, whose premisses are given above, is fair, if not quite formal.—ED.

[2] It was owing to our Fra. receiving this S.V.A. as his Superior, and giving up the Arcana of our Fraternity into so unhallowed a power, that We decided no longer to leave Our dignity and authority in the hands of one who could be thus easily imposed upon. (For by a childish and easy magical trick did S.V.A. persuade D.D.C.F. of that lie.)

longer of use to them. On this we stayed no longer Our Hand; but withdrawing Ourselves, and consulting the Rota, and the Books M. and Q. did decide to ask Mr. Aleister Crowley,[1] a poet, and skilled student of Magical Lore, and an expert Kabbalist, to complete openly that which had been begun in secret.[2] This is that which is written: "His Bishoprick let another take." And again: "Oculi Tetragrammaton." This is also that which is said: "Nomen Secundum קרע שטן refertur ad *Gebhurah*; qui est *Rex* secundus, quo moriente *delabebantur Posteriora Matris*, unde *Bittul* atque Corruptio *Achurajum Patris et Matris* hoc indigitatur."

And so saying we wish you well.

Ex Deo Nascimur.
In Jesu Morimur.
Per S.S. Reviviscimus.

Given forth from our Mountain of A.,
this day of C.C. 1903 A.D.

[1] The task of editing the MSS. thus placed in my hands has proved practically a sinecure. The original translator and editor had completed his work so efficiently that very little was left for me to do beyond undertaking the business transactions connected with it, reading the proofs, and deciphering, with transliteration from the Enochian characters, the "Angelic" version of Perdurabo, from the priceless MS. entrusted to me.—ED.

[2] He that is appointed to complete in secret that which had been begun openly is R.R., and to be heard of at the care of the Editor.

PRELIMINARY INVOCATION

Thee I invoke, the Bornless One.[1]
Thee, that didst create the Earth and the Heavens:[2]
Thee, the didst create the Night and the Day.
Thee, that didst create the darkness and the Light.
Thou art Osorronophris:[3] Whom no man hath seen at any time
Thou art Jäbas:[4] Thou art Jäpōs:[5]
Thou hast dinstinguished between the just and the Unjust.
Thou didst make the female and the Male.[6]
Thou didst produce the Seed and the Fruit.[7]
Thou didst form Men to love one another, and to hate one another.[8]

I am Mosheh[9] thy Prophet, unto Whom Thou didst commit Thy Mysteries, the Ceremonies of Ishrael:[10]

Thou didst produce the moist and the dry, and that which nourisheth all created Life.[11]

Hear Thou Me, for I am the Angel of Paphrō[12] Osorronophris:[13] this is Thy True Name, handed down to the Prophets of Ishrael.[14]

[1] [[Aπεπυρ, the Bornless Fire, 666]]

[2] [[Khwan and Khien]]

[3] [[Asar-un-nefer.]]

[[Osorronophris = The perfected Osiris. The hierophant in the G.D. neophyte ritual. But for those who accept Θελημα variation, the formula is of Horus. Ever-growing child, not dying God. Candidate ∴ is Horus, & the perfected Horus is Ra Hoor Khuit.]]

[4] [[Ia-Besz: Life, Bread, Flesh]]

[5] [[Ia-Apophrasz: Love, Wine, Blood.]]

[6] [[Involution.]]

[7] [[Evolution.]]

[8] [[Self-realisation.]]

[9] (substitute) [[Ankh-f-n-Khonsu]]

[10] (substitute) [[Khem]]

[11] [[Eagle: Lion: Elixir.]]

[12] (substitute) [[Apophrasz]]

[13] (gloss or substitutes for whole name) [[Apephi-Asar-un-Nefer]] [[Ptah-Apophrasz-Ra]]

[14] (substitute) [[Khem]]

א[1]

Hear Me:
Ar:[2] Thiaō: Rheibet:[3] Atheleberseth:[4]
A: Blatha:[5] Abeu: Ebeu: Phi:[6]
Thitasoë:[7] Ib:[8] Thiaō.

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament[9] and of the Ether:[10] upon the Earth[11] and under the Earth:[12] on dry Land[13] and in the Water:[14] of Whirling Air,[15] and of rushing Fire:[16] and every Spell[17] and Scourge[18] of God may be obedient unto Me.

[1] [[🜁. East. Golden Glory. Tahoeloj. ⊤. <invoking Air ☆>. יהוה. 2°=9°. <stick figure of Air sign> Shu supporting sky.]]

[2] [[אר = Light (201).]]

[3] [[Ρη βητ = 418; The Flux Mercury, Spiritus Verbi.]]

[4] [[את אל באר בר שט the Essence of AL the scion of SET (Hadit) 401 + 31 + 203 + 31 (©) = 666.

[5] [[Balata = Justice (Enochian) = ♎ card[inal] sign of 🜁.]]

[6] [[Φι = 510 = Binah (Νυξ, Θυρα, Κρονος, etc.)]]

[7] [[Θητα-συ: soul (begetter) of ☉ (θητα = 318 = ‘Ηλιος)]]

[8] [[IB = ♍ ☿; Virgin of Hermes, the unsullied vehicle of the Word.]]

[9] [[1. The רואח. Mental plane. Zeus. Shu. Where revolves the wheel of the Gunas. S[atvas] R[aja] T[amas]: ☿ 🜍 ⊖.]]

[10] [[2. Akasa. Aethyr of Physics. Receives, records, & transmits all impressions without suffering mutation thereby.]]

[11] [[3. Sphere where 1 & 2 appear to perception. (perceived projections).]]

[12] [[4. The world of those phenomena which inform 3.]]

[13] [[5. Sphere of dead material things, (Dry = unknowable) ∵ unable to act on our minds.]]

[14] [[6. Vehicle whereby we feel such things (5).]]

[15] [[7. Menstruum wherein thoese feelings (6) are mentally apprehended, whirling instability of thought.]]

[16] [[8. World in which wandering thought (7) burns up to swift darting will.]]

[17] [[9. Spell: any form of consciousness (idea).]]

[18] [[10. Scourge: any form of action (act).]]

ש[1]

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit: [2]

Arogogorobraō: Sothou:[3]
Modoriō:[4] Phalarthaō:[5] Döö:[6] Ape,[7] The Bornless One:
Hear Me: etc.

מ[8]

Hear Me:
Roubriaō: Mariōdam: Balbnabaoth:[9] Assalonai: Aphniaō: I: Thoteth:[10] Abrasar: Aëöōü: Ischure, Mighty and Bornless One!
Hear me: etc.

ה[11]

I invoke Thee:
Ma: Barraiō:[12] Iōël:[13] Kotha:[14]
Athorëbalō: Abraōth:
Hear me: etc.

[1] [[△. S[outh]. Red are the Rays. Verendum. Ohooohaatan. ☼. <invoking Fire ⛤> אלהים. <Stick figure in Fire sign> Thoum Aesh Neith. 4°=7°.]]
[2] [[He is Θ]]
[3] [[Σοθ the South 279 = 9 × 31]] [[Cf. σωτηρ]]
[4] [[μυ-δωριω Initiator.]]
[5] [[Grasper of the Phallus]]
[6] [[Nothing under its three forms.]]
[7] [[’ΑΠΗ = ’α-πη not-where, *i.e.* the Bornless One. “I that go”, “nowhere found.” AIN SOPH]]
[8] [[▽. W[est]. Blue Radiance. Wand. Thahebyobeeatan. ☩. <invoking Water ⛤> אל. 3°=8° <Stick figure in Water sign> Auramoth.]]
[9] [[בל בן אב אות Lord of the Son of the Sire of the Sign.]]
[10] [[Thoteth = Form of Thoth. ▽ twin of △ as transmitter.]]
[11] [[∇. N[orth]. Green Flame. Thahaaotahe. ┼. <invoking Earth ⛤> אדני. 1°=10° <Stick figure in Earth sign> Set Fighting.]]
[12] [[?Βαρυ ?]] [Greek stem indicating ‘heaviness’, ‘severity’, *etc.*]
[[Bar-Ra-IO: Son of the Sun, all Hail!]]
[13] [[IO-AL: Hail AL.]]
[14] [[Cup.]]

אמן[1]

Hear me![2]
Aōth:[3] Abaōth:[4] Basum:[5] Isak:[6]
Sabaōth:[7] Jaō:

This is the Lord of the Gods:
This is the Lord of the Universe:
This is He Whom the Winds fear.
This is He, Who having made Voice by his Commandment, is Lord of All Things; King Ruler and Helper.
Hear Me, etc.[8]

Hear Me: [9]
Jeou: Pur:[10] Jou: Pur: Jaōt: Jaeō: Joou: Abrasax: Sabriam: Oo: Uu: Adōnaie: Ede: Edu: Angelos ton Theon: Anlala[11] Lai: Gaia: Ape: Diathanna Thorun.[12]

1 [[⊛ ♲ <invoking Spirit Active ☆> אהיה. <stick figures in LVX signs>]]
2 [[Erect <Pyramid>.]]
3 [[The Sign AOTH אות = 407 = 11 × 37.]]
4 [[ABA-OTH: ABA = A also 1-2-1, 0-I-0 [by Tarot], ♀, Fathers, ♌ 2 × 5.]]
5 [[שם The Name [BASUM is thought by some to derive from בשם, *ba-Shem*, 'in the Name' – T.S.]
BA-SUM בא Father-Goer; סום 666 Sol.]] [counting ם as 600 – T.S.]
6 [[ISAK יסאך = 91 = אמן etc; ישאך twin Essence.]] [counting ך as 500, ישאך = 811, IAΩ – T.S.]
7 [[Sabaoth = the 7
= צבא 93 }
תו 406 } 499]]
8 (interpolated below this line) [[For of the Father & the Son &c.]]
9 [[Rise in <Pyramid>.]]
10 [[Πϝρ [*sic*] = Fire = 186 = 2 × 93 = 6 × 31.]]
11 ("Anlala" modified to "Analala") [[The Battle-cry of the Host]]
12 (underlined) [[Overflows]] [[The shooting forth (like stars) of the Semen.]] [Liddel-Scott Intermediate Greek-English (*sic*) Lexicon glosses *θορος* as "*semen genitale*." – T.S.]

I am He! the Bornless Spirit! having sight in the Feet: Strong, and the Immortal Fire![1]

I am He! the Truth[2]

I am He! Who hate that evil should be wrought in the World![3]

I am He, that lighteneth and thundereth,[4]

I am He, from whom is the Shower of the Life of Earth:[5]

I am He, whose mouth ever flameth:[6]

I am He, the Begetter and Manifester unto the Light:[7]

I am He; the Grace of the World:[8]

The Heart Girt with a Serpent is My Name![9]

Come Thou forth, and follow Me: and make all Spirits subject unto Me so that every Spirit of the Firmament, and of the Ether: upon the Earth and under the Earth: on dry land, or in the Water: of whirling Air or of rushing Fire: and every Spell and Scourge of God, may be obedient unto me!

Iaō:[10] Sabaō:[11]

Such are the Words!

[1] (numbered) [[1]]
[2] (numbered) [[2]]
[3] (numbered) [[3]]
[4] (numbered) [[♌ ט 4, 5]]
[5] (numbered) [[6]]
[6] (numbered) [[♂ פ 7, 8]]
[7] (numbered) [[9]]
[8] (numbered) [[10]] [the reference being to the Sephiroth and horizontal paths of the Tree of Life]
[9] [[Elixir.]]
[10] [[He is IA = Eleven; the Seed (י) of Aleph.
אלף = 111 Bacchus Diphues,
Zeus ’Αρρηνοθηλυς,
Heru-pa-kraath;
= 831 Φαλλος,
Πυραμις
ƐϢϤ = Kether, Chokmah, Binah [counting Ɛ as ST, ש-ט = XX + XI = 31]
= Atu 0
= One.
[11] [[He is 6: He is TzBA = WILL or He is Saba’a i.e. SEVEN (Arabic).]]

The Initiated Interpretation of Ceremonial Magic[1]

IT is loftily amusing to the student of magical literature who is not quite a fool—and rare is such a combination!—to note the criticism directed by the Philistine against the citadel of his science. Truly, since our childhood has ingrained into us not only literal belief in the Bible, but also substantial belief in Alf Laylah wa Laylah,[2] and only adolescence can cure us, we are only too liable, in the rush and energy of dawning manhood, to overturn roughly and rashly both these classics, to regard them both on the same level, as interesting documents from the standpoint of folk-lore and anthropology, and as nothing more.

Even when we learn that the Bible, by profound and minute study of the text, may be forced to yield up Qabalistic arcana of cosmic scope and importance, we are too often slow to apply a similar restorative to the companion volume, even if we are the lucky holders of Burton's veritable edition.

To me, then, it remains to raise the Alf Laylah wa Laylah into its proper place once more.

I am not concerned to deny the reality of all "magical" phenomena; if they are illusions, they are at least as real as many unquestioned facts of daily life; and, if we follow Herbert Spencer, they are at least evidence of *some* cause.[3]

Now, this fact is our base. What is the cause of my illusion of seeing a spirit in the triangle of Art?

Every smatterer, every expert in psychology, will answer: "That cause lies in your brain."

[1] Introductory Essay. By Aleister Crowley.

[2] "A Thousand and One Nights," commonly called "Arabian Nights."

[3] This, incidentally, is perhaps the greatest argument we possess, pushed to its extreme, against the Advaitist theories.

English children are taught (*pace* the Education Act) that the Universe lies in infinite Space; Hindu children, in the Akaśa, which is the same thing.

Those Europeans who go a little deeper learn from Fichte, that the phenomenal Universe is the creation of the Ego; Hindus, or Europeans studying under Hindu Gurus, are told, that by Akaśa is mean the Chitakaśa. The Chitakaśa is situated in the "Third Eye," *i.e.*, in the brain. By assuming higher dimensions of space, we can assimilate this face to Realism; but we have no need to take so much trouble.

This being true for the ordinary Universe, that all sense-impressions are dependent on changes in the brain,[1] we must include illusions, which are after all sense-impressions as much as "realities" are, in the class of "phenomena dependent on brain-changes."

Magical phenomna, however, come under a special sub-class, since they are willed, and their cause is the series of "real" phenomena called the operations of ceremonial Magic.

These consist of:

(1) Sight.
The circle, square, triangle, vessels, lamps, robes, implements, etc.

(2) Sound.
The invocations.

(3) Smell.
The perfumes.

(4) Taste.
The Sacraments.

(5) Touch.
As under (1)

(6) Mind.
The combination of all these and reflection on their significance.

These unusual impressions (1-5) produce unusual brain-changes; hence their summary (6) is of unusual kind. Its projection back into the apparently phenomenal world is therefore unusual.

[1] Thought is a secretion of the brain (Weissman). Consciousness is a function of the brain (Huxley).

Herein then consists the reality of the operations and effects of ceremonial magic,[1] and I conceive that the apology is ample, so far as the "effects" refer only to those phenomena which appear to the magician himself, the appearance of the spirit, his conversation, possible shocks from imprudence, and so on, even to ecstasy on the one hand, and death or madness on the other.

But can any of the effects described in this our book Goetia be obtained, and if so, can you give a rational explanation of the circumstances? Say you so?

I can, and will.

The spirits of the Goetia are portions of the human brain.

Their seals therefore represent (Mr. Spencer's projected cube) methods of stimulating or regulating those particular spots (through the eye).

The names of God are vibrations calculated to establish:

(*a*) General control of the brain. (Establishment of functions relative to the subtle world).

(*b*) Control over the brain in detail. (Rank or type of the Spirit).

(*c*) Control over one special portion. (Name of the Spirit.)

The perfumes aid this through smell. Usually the perfume will only tend to control a large area; but there is an attribution of perfumes to letters of the alphabet enabling one, by a Qabalistic formula, to spell out the Spirit's name.

I need not enter into more particular discussion of these points; the intelligent reader can easily fill in what is lacking.

If, then, I say, with Solomon:

"The Spirit Cimieries teaches logic," what I mean is:

"Those portions of my brain which subserve the logical faculty may be stimulated and developed by following out the process called 'The Invocation of Cimieries.'"

And this is a purely materialistic rational statement; it is independent of any objective hierarchy at all. Philosophy has nothing to say; and Science can only suspend judgement, pending a proper and methodical investigation of the facts alleged.

[1] Apart from its value in obtaining one-pointedness. On this subject the curious may consult my בראשית. [*Berashith, an Essay in Ontology*: later bound up with *The Sword of Song* and in vol. ii of AC's *Collected Works*. – T.S.]

Unfortunately, we cannot stop there. Solomon promises us that we can (1) obtain information; (2) destroy our enemies; (3) understand the voices of nature; (4) obtain treasure; (5) heal diseases, etc. I have taken these five powers at random; considerations of space forbid me to explain all.

(1) Brings up facts from sub-consciousness.

(2) Here we come to an interesting fact. It is curious to note the contrast between the noble means and the apparently vile ends of magical rituals. The latter are disguises for sublime truths. "To destroy our enemies" is to realise the illusion of duality, to excite compassion. (Ah! Mr. Waite,[1] the world of Magic is a mirror, wherein who sees muck is muck.)

(3) A careful naturalist will understand much from the voices of the animals he has studied long. Even a child knows the difference between a cat's miauling and purring. The faculty may be greatly developed.

(4) Business capacity may be stimulated.

(5) Abnormal states of the body may be corrected, and the involved tissues brought back to tone, in obedience to currents started from the brain.

So for all the other phenomena. There is no effect which is truly and necessarily miraculous.

Our Ceremonial Magic fines down, then, to a series of minute, though of course empirical, physiological experiments, and whoso will carry them through intelligently need not fear the result.

I have all the health, and treasure, and logic I need; I have no time to waste. "There is a lion in the way." For me these practices are useless; but for the benefit of others less fortunate I give them to the world, together with this explanation of, and apology for, them.

I trust that this explanation will enable many students who have hitherto, by a puerile objectivity in their view of the question, obtained no results, to succeed; that the apology may impress upon our scornful men of science that the study of the bacillus should give place to that of the baculum, the little to the great—how great one only realises when one identifies the wand with the Mahalingam,[2] up which Brahma flew at the rate of 84,000 yojanas a second for 84,000

[1] A poet of great ability. He edited a book called "Of Black Magic and of Pacts" in which he vilifies the same.

[2] The Phallus of Shiva the Destroyer. It is really identical with the Qabalistic "Middle Pillar" of the "Tree of Life."

mahakalpas, down which Vishnu flew at the rate of 84,000 crores of yojanas a second for 84,000 crores of mahakalpas—yet neither reached an end.

But I reach an end.

BOLESKINE HOUSE
Foyers, N.B., *July*, 1903.

NOTE.—I had intended in this place to devote a little attention to the edition (save the mark) of the "Goetia" produced by Mr. A. E. Waite in the "Book of Black Magic."

But a fresh persusal of that work reveals it to be such a farrago of twenty-fifth-rate shoddy schoolboy journalism that disgust compels me to refrain. I may merely mention that the letterpress is garbled and the seals abominably drawn. To give one concrete example: on p. 202 Mr. Waite observes:

"This" (that the compiler of the Lemegeton was acquainted with the N. T.) "is proved by the references in the Third Conjuration to the Living Creatures of the Apocalypse."

There is no such reference!

In the Second Conjuration, for I have corrected Mr. Waite's careless blunder, there is a reference to Living Creatures; there is also a reference to the same beings in the Apocalypse.

The argument then stands:

The Book of Chronicles refers to King Solomon (unknown date).

Mr. Waite refers to King Solomon (1898).

Therefore,

The author of the Book of Chronicles was acquainted with Mr. Waite's book.[1]

We will conclude by condoling with the author of the Book of Chronicles.

[1] Even apart from this, if Living Creatures are really existent things—which the name would suggest—the argument stands:

The Rig-Veda,
The Old Testament,
The Insidecompletuar Britanniaware,
The Sword of Song
all refer to the Sun.

∴ there is a common source in literature.

Mr Waite's fallacy is all very well, though, for people who have never kept Living Creatures, nor even made a fourth at Bridge.

LEMEGETON VEL CLAVICULA SALOMONIS REGIS

PRELIMINARY DEFINITION OF MAGIC.[1]

MAGIC is the Highest, most Absolute, and most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true Agents[2] being applied to proper Patients,[3] strange and admirable effects will thereby be produced. Whence magicians are profound and diligent searchers into Nature; they, because of their skill, know how to anticipate an effort,[4] the which to the vulgar shall seem to be a miracle.

Origen saith that the Magical Art doth not contain anything subsisting, but although it should, yet that it must not be Evil, or subject to contempt or scorn; and doth distinguish the *Natural Magic* from that which is *Diabolical.*

Apollonius Tyannaeus only exercised the *Natural Magic*, by the which he did perform wonderful things.

Philo Hebraeus saith that true Magic, by which we do arrive at the understanding of the Secret Works of Nature, is so far from being contemptible that the greatest Monarchs and Kings have studied it. Nay! among the Persians none might reign unless he was skilful in this GREAT ART.

This Noble Science often degenerateth, from *Natural* becometh *Diabolical,* and from *True Philosophy* turneth unto *Nigromancy.*[5] The which is wholly to be charged upon its followers, who, abusing or not being capable of that High and Mystical Knowledge do immediately hearken unto the temptations of *Sathan,* and are misled by him into

[1] This Preliminary Definition of Magic is found in very few Codices, and is probably later than the body of the work.

[2] Or Actives.

[3] Or Passives.

[4] Or Effect.

[5] Or the Black Art, as distinct from mere Necromancy, or Divination by the Dead.

the Study of the *Black Art*. Hence it is that Magic lieth under disgrace, and they who seek after it are vulgarly esteemed *Sorcerers*.

The Fraternity of the Rosie Crusians thought it not fit to style themselves Magicians, but rather Philosophers. And they be not ignorant Empiricks,[1] but learned and experienced Physicians, whose remedies be not only *Lawful* but *Divine*.

THE BRIEF INTRODUCTORY DESCRIPTION

(N.B. This is taken from several MS. Codices, of which the four principal variations are here composed together in parallel collumns as an example of the close argreement of the various texts of the Lemegeton.

For in the whole work the differences in the wording of the various Codices are not sufficient to require the constant giving of parallel readings; but except in the more ancient examples there is much deterioration in the Seals and Sigils, so that in this latter respect the more recent examplars are not entirely reliable.)

CLAVICULA SALAMONIS REGIS	THE WHOLE LEMEGETON OR CLAVICULA	CLAVICULA SALOMONIS REGIS	THE KEY OF SOLOMON
which containeth all the Names, Offices, and Orders of all the Spirits that ever he had converse with, with the Seals and Characters to each Spirit and the manner of calling them forth to visible appearance.	Now this Book containeth all the Name, Orders, and Officers of all the Spirits with which Solomon ever conversed, the Seals and Characters belonging to each Spirit, and the manner of calling them forth to visible appearance:	which containeth all the Names, Offices, and Orders of all the Spirits with whom he ever held any converse; together with the Seals and Characters proper unto each Spirit, and the method of calling them forth to visible appearance:	which contains all the names, orders, and offices of all the Spirits that ever Solomon conversed with, together with the Seals and Characters belonging to each Spirit, and the manner of calling them forth to visible appearance:
In 5 parts, viz.:	Divided into 5 special Books or parts, viz.:	In 5 parts, viz:	In 4 parts.
(1) THE FIRST PART is a Book of Evil Spirits, called GOETIA, showing how he bound up those	(1) THE FIRST BOOK, or PART, which is a Book concerning Spirits of Evil, and which is termed THE	(1) THE FIRST PART is a Book of Evil Spirits, called GOETIA, showing how he bound up those	(1) THE FIRST PART is a Book of Evil Spirits called GOETIA, showing how hr bound up those

[1] Or Quacks and Pretenders. Vide note on p. 10

Spirits, and used them in general things, whereby he obtained great fame.	GOETIA OF SOLOMON, sheweth forth his manner of binding these Spirits for use in things divers. And hereby did he acquire great renown.	Spirits and used them in things general and several, whereby he obtained great fame.	Spirits and used them in several things, whereby he obtained great fame.
(2) THE SECOND PART is a Book of Spirits, partly Evil and partly Good, which is named THEURGIA-GOETIA, all Aërial Spirits, etc.	(2) THE SECOND BOOK is one which treateth of Spirits mingled of Good and Evil Natures, the which is entitled THE THEURGIA-GOETIA, or the Magical Wisdom of the Spirits Aërial, whereof some do abide, but certain do wander and abide not.	(2) THE SECOND PART is a book of Spirits partly Evil, and partly Good, which is called THEURGIA-GOETIA, all Aërial Spirits, etc.	(2) THE SECOND PART is a Book of Spirits partly Good and partly Evil, which is named THEURGIA-GOETIA, all Aërial Spirits.
(3) THE THIRD PART is of Spirits governing the Planetary Hours, and what Spirits belong to every degree, of the Signs, and Planets in the Signs. Called the PAULINE ART, etc.	(3) THE THIRD BOOK, called ARS PAULINA, or THE ART PAULINE, treateth of the Spirits allotted unto every degree of the 360 Degrees of the Zodiac, and also of the Signs, and of the Planets in the Signs, as well as of the Hours.	(3) THE THIRD PART is of Spirits governing the Planetary Houes, and of what Spirits do belong to every Degree of the Signs, and of the Planets in the Signs. This is called the PAULINE ART.	(3) THE THIRD PART is a Book governing the Planetary Houses, and what Spirits belong to every degree of the Signs, and Planets in the Signs. Called the Pauline Art.
(4) THE FOURTH PART of this Book is called ALMADEL OF SOLOMON, which containeth those Spirits which covern the Four Altitudes, or the 360 Degrees of the Zodiac.	(4) THE FOURTH BOOK, called ARS ALMADEL SALOMONIS, or THE ART ALMADEL OF SOLOMON, concerneth those Spirits which be set over the Quaternary of the Altitudes.	(4) THE FOURTH PART of this Book is called ALMADEL OF SOLOMON, the which containeth those Spirits which do govern the Four Altitudes, or the 360 Degrees of the Zodiac.	(4) THE FOURTH PART is a Book called the ALMADEL OF SOLOMON, which contained Twenty Chief Spirits who govern the Four Altitudes, or the 360 Degrees of the Zodiac.
These two last Orders of Spirits are Good, and to be sought for by Divine	These two last mentioned Books, the ART PAULINE and the ART ALMADEL, do	These two last Orders of Spirits are Good, and are called THEURGIA, and are to	These two last Orders of Spirits are Good, and called THEURGIA, and are to

seeking, etc., and are called THEURGIA.	relate unto Good Spirits alone, whose knowledge is to be obtained through seeking unto the Divine. These two Books be also classed together under the Name of the First and Second Parts of the Book THEURGIA OF SOLOMON.	be sought for by Divine seeking, etc.	be sought after by Divine Seeking.
(5) THE FIFTH PART is a Book of Orations and Prayers that Wise Solomon used upon the Altar in the Temple. The which is called ARS NOVA, which was revealed unto Solomon by that Holy Angel of God called MICHAEL; and he also received many brief Notes written with the Finger of God, which were declared to him by the said Angel with Claps of Thunder; without which Notes King Solomon had never obtained his great knowledge, for by them in a short time he knew all Arts and Sciences both Good and Bad: from these Notes it is called the NOTARY ART, etc.	(5) THE FIFTH BOOK of the Lemegeton is one of Prayers and Orations. The which Solomon the Wise did use upon the Altar in the Temple. And the titles hereof be ARS NOVA, the NEW ART, and ARS NOTORIA, the NOTARY ART. The which was revealed unto him by MICHAEL, that Holy Angel of God, in thunder and in lightning, and he further did receive by the aforesaid Angel certain Notes written by the Hand of God, without the which that Great King had never attained unto his great Wisdom, for thus he knew all things and all Sciences and Arts whether Good or Evil.	(5) THE FIFTH PART is a Book of Orations and Prayers which Wise Solomon did use upon theAltar in the Temple. The which is called ARS NOVA, the which was revealed to Solomon by that Holy Angel of God called Michael; and he also received many brief Notes written with the Finger of God, which were declared to him by the said Angel with Claps of Thunder; without which Notes King Solomon had never obtained his Great Wisdom, for by them in short time he gained Knowledge of all Arts and Sciences both Good and Bad; from these Notes it is called the NOTARY ART, etc.	These Most Sacred Mysteries were revealed unto Solomon.

Now in this Book LEMEGETON is contained the whole Art of King Solomon. And although there be many other Books that are said to be his, yet none is to be compared hereunto, for this containeth them all. Though there be titles with several other Names of the Book, as THE BOOK HELISOL, which is the very same with this last Book of Lemegeton called ARS NOVA or ARS NOTORIA, etc.

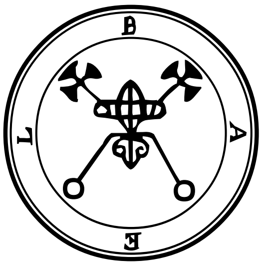
These Books were first found in the Chaldee and Hebrew Tongues at Jerusalem by a Jewish Rabbi; and by him put into the Greek language and thence into the Latin, as it is said.[1]

[1] The first only of these five books is here published; the astral opposition incidental to the publication of any magical writing is not to be blamed for this; but the engorgement of the translator in a matter of other import, as previously hinted. This true life of this man and his associates, with a veridic account of their researches into magical arts, etc., may be looked for in my forthcoming volume:

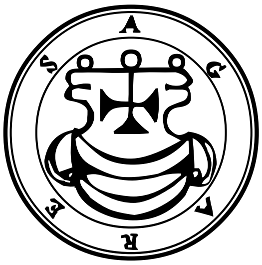
"History of the Order of the Golden Dawn."—ED.

GOETIA.

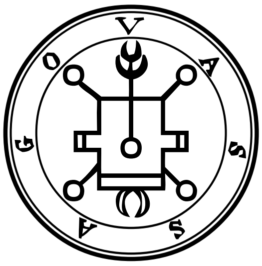
Shemhamphorash.



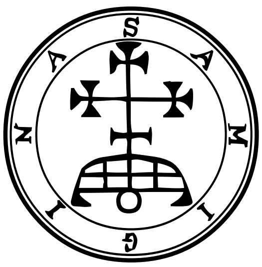
(1.) BAEL.—The first Principal Spirit is a King ruling in the East, called Bael. He maketh thee to go Invisible. He ruleth over 66 Legions of Infernal Spirits. He appeareth in divers shapes, sometimes like a Cat, sometimes like a Toad, and sometimes like a Man, and sometimes all these forms at once. He speaketh hoarsely. This is his character which is used to be worn as a Lamen before him who calleth him forth, or else he will not do thee homage.[1]



(2.) AGARES.—The Second Spirit is a Duke called Agreas, or Agares. He is under the Power of the East, and cometh up in the form of an old fair Man, riding upon a Crocodile, carrying a Goshawk upon his fist, and yet mild in appearance. He maketh them to run that stand still, and bringeth back runaways. He teacheth all Languages or Tongues presently. He hath power also to destroy Dignities both Spiritual and Temporal, and causeth Earthquakes. He was of the Order of Virtues. He hath under his government 31 Legions of Spirits. And this is his Seal or Character which thou shalt wear as a Lamen before thee.

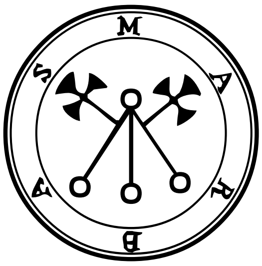


(3.) VASSAGO.—The Third Spirit is a Mighty Prince, being of the same nature as Agares. He is called Vassago. This Spirit is of a Good Nature, and his office is to declare things Past and to Come, and to discover all things Hid or Lost. And he governeth 26 Legions of Spirits, and this is his Seal.

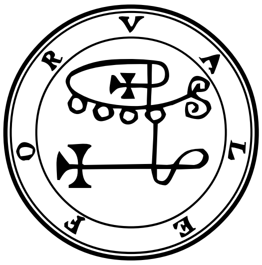


(4.) SAMIGINA, or GAMIGIN.—The Fourth Spirit is Samigina, a Great Marquis. He appeareth in the form of a little Horse or Ass, and then into Human shape doth he change himself at the Request of the Master. He speaketh with a hoarse voice. He ruleth over 30 Legions of Inferiors. He teaches all Liberal Sciences, and giveth account of Dead Souls that died in sin. And his Seal is this, which is to be worn before the Magician when he is Invocator, etc.

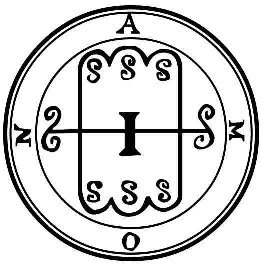
[1] I am not responsible for this ultra-Arian confusion of persons.—ED.



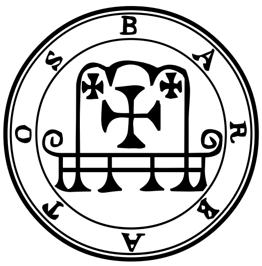
(5.) MARBAS.—The Fifth Spirit is Marbas. He is a Great President, and appeareth at first in the form of a Great Lion, but afterwards, at the request of the Master, he putteth on Human Shape. He answereth truly of things Hidden or Secret. He causeth Diseases and cureth them. Again, he giveth great Wisdom and Knowledge in Mechanical Arts; and can change men into other shapes. He governeth 36 Legions of Spirits. And his Seal is this, which is to be worn as aforesaid.



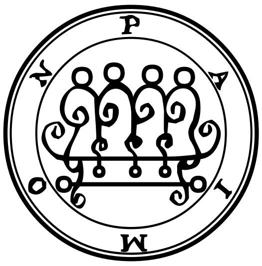
(6.) VALEFOR.—The Sixth Spirit is Valefor. He is a mighty Duke, and appeareth in the shape of a Lion with an Ass's head, bellowing. He is a good Familiar, but tempteth them he is a familiar of to steal. He governeth 10 Legions of Spirits. His Seal is this, which is to be worn, whether thou wilt have him for a Familiar, or not.



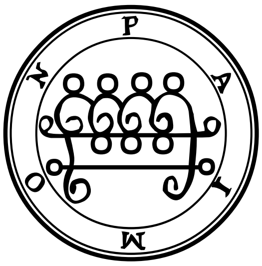
(7.) AMON.—The Seventh Spirit is Amon. He is a Marquis great in power, and most stern. He appeareth like a Wolf with a Serpent's tail, vomiting out of his mouth flames of fire; but at the command of the Magician he putteth on the shape of a Man with Dog's teeth beset in a head like a Raven; or else like a Man with a Raven's head (simply). He telleth all things Past and to Come. He procureth feuds and reconcileth controversies between friends. He governeth 40 Legions of Spirits. His Seal is this which is to be worn as aforesaid, etc.



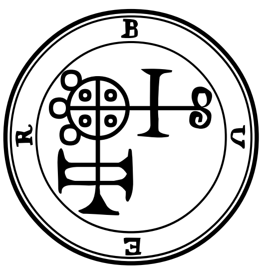
(8.) BARBATOS.—The Eighth Spirit is Barbatos. He is a Great Duke, and appeareth when the Sun is in Sagittary, with four noble Kings and their companies of great troops. He giveth understanding of the singing of Birds, and of the Voices of other creatures, such as the barking of Dogs. He breaketh the Hidden Treasures open that have been laid by the Enchantments of Magicians. He is of the ORder of Virtues, of which some part he retaineth still; and he knoweth all things Past, and to Come, and conciliateth Friends and those that be in Power. He ruleth over 30 Legions of Spirits. His Seal of Obedience is this, the which wear before thee as aforesaid.



or

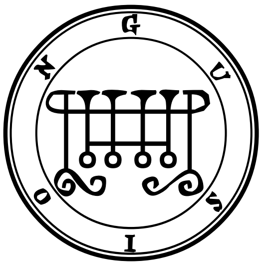


(9.) PAIMON.—The Ninth Spirt in this Order is Paimon, a Great King, and very obedient unto LUCIFER. He appeareth in the form of a Man sitting upon a Dromedary with a Crown most glorious upon his head. There goeth before him also an Host of Spirits, like Men with Trumpets and well sounding Cymbals, and all other sorts of Musical Instruments. He hath a great Voice, and roareth at his first coming, and his speech is such that the Magician cannot well understand it unless he can compel him. This Spirit can teach all Arts and Science, and other secret things. He can discover unto thee what the Earth is, and what holdeth it up in the Waters; and what Mind is, and where it is; or any other thing thou mayest desire to know. He giveth Dignity, and confirmeth the same. He bindeth or maketh any man subject to the Magician if he so desire it. He giveth good Familiars, and such as can teach all Arts. He is to be observed towards the West. He is of the Order of Dominations.[1] He hath under him 200 Legions of Spirits, and part of them are of the Order of Angels, and the other part of Potentates. Now if thou callest this Spirit Paimon alone, thou must make him some offering; and there will attend him two Kings called LABAL and ABALIM, and also other Spirits who be of the Order of Potentates in his Host, and 25 Legions. And those Spirits which be subject unto them are not always with them unless the Magician do compel them. His Character is this which must be worn as a Lamen before thee, etc.

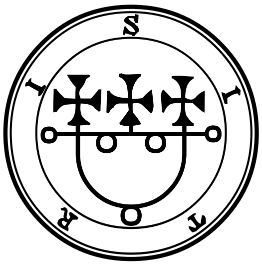


(10.) BUER.—The Tenth Spirit is Buer, a Great President. He appeareth in Sagittary, and that is his shape when the Sun is there. He teaches Philosophy, both Moral and Natural, and the Logic Art, and also the Virtues of all Herbs and Plants. He healeth all distempers in man, and giveth good Familiars. He governeth 50 Legions of Spirits, and his Character of obedience is this, which thou must wear when thou callest him forth unto appearance.

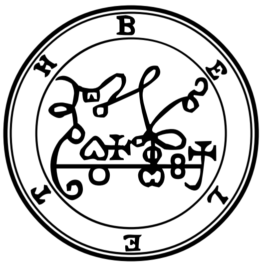
[1] Or Dominions, as they are usually termed.



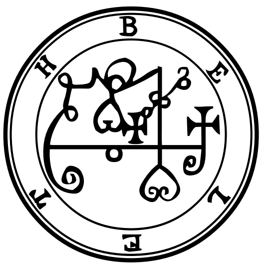
(11.) GUSION.—The Eleventh Spirit in order is a great and strong Duke, called Gusion. He appeareth like a Xenopilus. He telleth all things, Past, Present and to Come, and showeth the meaning and resolution of all questions thou mayest ask. He conciliateth and reconcileth friendships, and giveth Honour and Dignity unto any. He ruleth over 40 Legions of Spirits. His Seal is this, the which wear as aforesaid.



(12.) SITRI.—The Twelfth Spirit is Sitri. He is a Great Prince, and appeareth at first with a Leopard's head and the Wings of a Gryphon, but after the command of the Master of the Exorcism he putteth on Human shape, and that very beautiful. He enflameth men with Women's love, and Women with Men's love; and causeth them also to show themselves naked if it be desired. He governeth 60 Legions of Spirits. His Seal is this, to be worn as a Lamen before thee, etc.



or

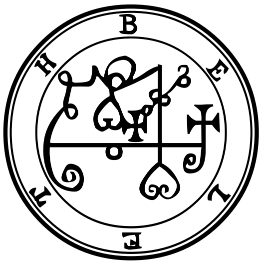


(13.) BELETH.—The Thirteenth Spirit is called Beleth (or Bileth, or Bilet). He is a mighty King and terrible. He rideth on a pale horse with trumpets and other kinds of musical instruments playing before him. He is very furious at his first appearance, that is, while the Exorcist layeth his courage; for to do this he must hold a Hazel Wand in his hand, striking it out towards the South and East Quarters, make a triangle, Δ, without the Circle, and then command him into it by the Bonds and Charges of Spirits as hereafter followeth. And if he doth not enter into the triangle, Δ, at your threats, rehearse the Bonds and Charms before him, and then he will yield Obedience and come into it. and do what he is commanded by the Exorcist. Yet he must receive him courtesously because he is a Great King, and do homage unto him, as the Kings and Princes do that attend upon him. And thou must have always a Silver Ring in the middle finger or the left hand held against thy face,[1] as they do yet before AMAYMON. This Great King Beleth causeth all the love that may be, both of Men and of

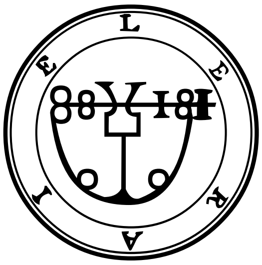
[1] To protect him from the flaming breath of the enraged Spirit; the design is given at the end of the instructions for the Magical Circle, etc., later on in the Goetia.

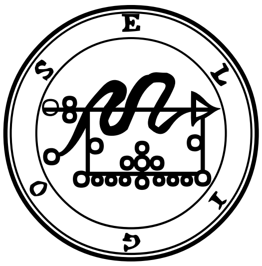
Women, until the Master Exorcist hath had his desire fulfilled. He is of the Order of Powers, and he governeth 85 Legions of Spirits. His Noble Seal is this, which is to be worn before thee at working.

(14.) LERAJE, or LERAIKHA.—The Fourteenth Spirit is called Leraje (or Leraie). He is a Marquis Great in Power, showing himself in the likeness of an Archer clad in Green, and carrying a Bow and Quiver. He causeth all great Battles and Contests; and maketh wounds to putrefy that are made with Arrows by Archers. This belongeth unto Sagittar. He governeth 30 Legions of Spirits, and this is his Seal, etc.

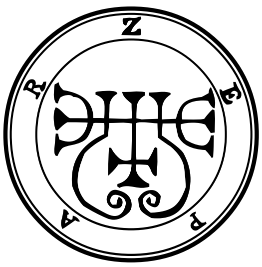


or

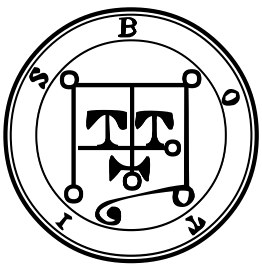




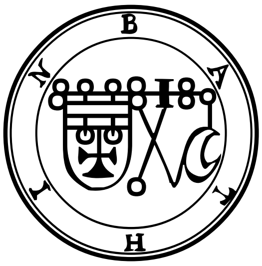
(15.) ELIGOS.—The Fifteenth Spirit in Order is Eligos, a Great Duke, and appeareth in the form of a goodly Knight, carrying a Lance, an Ensign, and a Serpent. He discovereth hidden things, and knoweth things to come; and of Wars, and how the Soldiers will or shall meet. He causeth the Love of Lords and Great Persons. He governeth 60 Legions of Spirits. His Seal is this, etc.



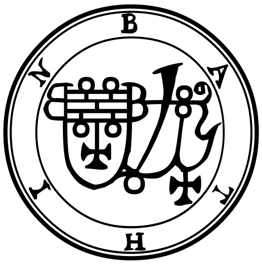
(16.) ZEPAR.—The Sixteenth Spirit is Zepar. He is a Great Duke, and appeareth in Red Apparel and Armour, like a Soldier. His office is to cause Women to love Men, and to bring them together in love. He also maketh them barren. He governeth 26 Legions of Inferior Spirits, and his Seal is this, which he obeyeth when he seeth it.



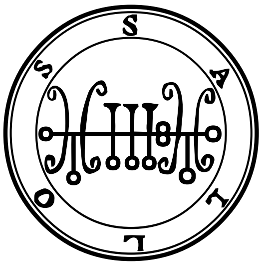
(17.) BOTIS.—The Seveteenth Spirit is Botis, a Great President, and an Earl. He appeareth at the first show in the form of an ugly Viper, then at the command of the Magician he putteth on Human shape with Great Teeth, and two Horns, carrying a bright and sharp Sword in his hand. He telleth all things Past, and to Come, and reconcileth Friends and Foes. He ruleth over 60 Legions of Spirits, and this is his Seal, etc.



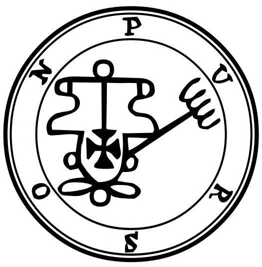
or



(18.) BATHIN.—The Eighteenth Spirit is Bathin. He is a Mighty and Strong Duke, and appeareth like a Strong Man with the tail of a Serpent, sitting upon a pale-coloured [Horse?].[1] He knoweth the Virtues of Herbs and Precious Sontes, and can transport men suddenly from one country to another. He ruleth over 30 Legions of Spirits. His Seal is this which is to be worn as aforesaid.

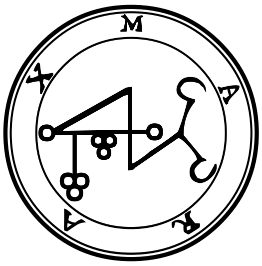


(19.) SALLOS.—The Nineteenth Spirit is Sallos (or Saleos). He is a Great and Mighty Duke, and appeareth in the form of a gallant Soldier riding on a Crocodile, with a Ducal Crown on his head, but peaceably. He causeth the Love of Women to Men, and of Men to Women; and governeth 30 Legions of Spirits. His seal is this, etc.

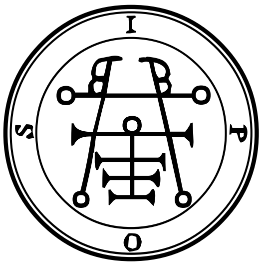


(20.) PURSON.—The Twentieth Spirit is Purson, a Great King. His appearing is comely, like a Man with a Lion's face, carrying a cruel Viper in his hand, and riding upon a Bear. Going before him are many Trumpets sounding. He knoweth all things hidden, and can discover Treasure, and tell all things Past, Present, and to Come. He can take a Body either Human or Aërial, and answereth truly of all Earthly things both Secret and Divine, and of the Creation of the World. He bringeth forth good Familiars, and under his Government there be 22 Legions of Spirits, partly of the Order of Virtues and partly of the Order of Thrones. His Mark, Seal, or Character is this, unto which he oweth obedience, and which thou shalt wear in time of action, etc.

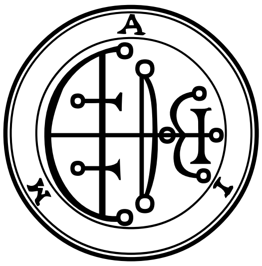
[1] In some of the older Codices this word is left out, in others it is indistinct, but appears to be "horse," so I have put the word horse within brackets above.—TRANS. [The Quartos have "ass"—ED.]



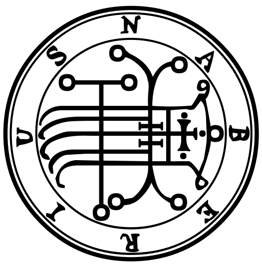
(21.) MARAX.—The Twenty-first Spirit is Marax.[1] He is a Great Earl and President. He appeareth like a great Bull with a Man's face. His office is to make Men very knowing in Astronomy, and all other Liberal Sciences; also he can give good Familiars, and wise, knowing the virtues of Herbs and Stones which be precious. He governeth 30 Legions of Spirits, and his Seal is this, which must be made and worn as aforesaid, etc.



(22.)—IPOS. The Twenty-second Spirit is Ipos. He is an Earl, and a Mighty Prince, and eppeareth in the form of an Angel with a Lion's Head, and a Goose's Foot, and Hare's Tail. He knoweth all things Past, Present and to Come. He maketh men witty and bold. He governeth 36 Legions of Spirits. His Seal is this, which thou shalt wear, etc.

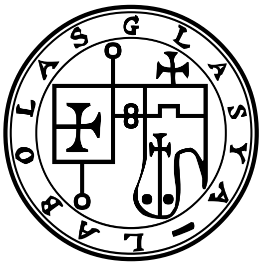


(23.) AIM.—The Twenty-third Sprit is Aim. He is a Great Strong Duke. He appeareth in the form of a very handsome Man in body, but with three Heads; the first, like a Serpent, the second like a Man having two Stars on his Forehead, the third life a Calf. He rideth on a Viper, carrying a Firebrand in his Hand, wherewith he setteth cities, castles, and great Places, on fire. He maketh thee witty in all manner of ways, and giveth true answers unto private matters. He governeth 26 Legions of Inferior Spirits; and his Seal is this, which wear thou as aforesaid, etc.

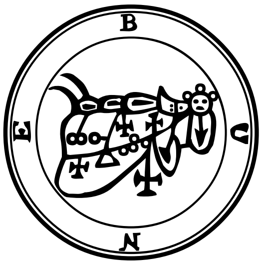


(24.) NABERIUS.—The Twenty-fourth Spirit is Naberius. He is a most valiant Marquis, and showeth in the form of a Black Crane fluttering about the Circle, and when he speaketh it is with a hoarse voice. He maketh men cunning in all Arts and Sciences, but especially in the Art of Rhetoric. He restoreth lost Dignities and Honours. He governeth 19 Legions of Spirits. His Seal is this, which is to be worn, etc.

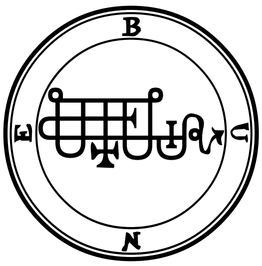
[1] In some Codices written Morax, but I consider the above the correct orthography.



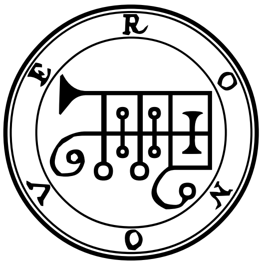
(25.) GLASYA-LABOLAS.—The Twenty-fifth Spirit is Glasya-Labolas. He is a Mighty President and Earl, and showeth himself in the form of a Dog with Wings like a Gryphon. He teacheth all Arts and Sciences in an instant, and is an Author of Bloodshed and Manslaughter. He teacheth all things Past, and to Come. If desired he causeth the love both of Friends and of Foes. He can make a Man to go Invisible. And he hath under his command 36 Legions of Spirits. His Seal is this, to be, etc.



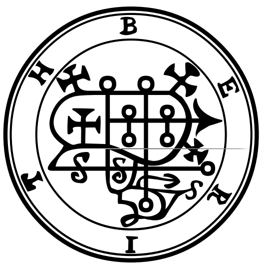
or



(26.) BUNE, or BIMÉ.—The Twenty-sixth Spirit is Buné (or Bim). He is a Strong, Great and Mighty Duke. He appeareth in the form of a Dragon with three heads, one like a Dog, one like a Gryphon, and one like a Man. He speaketh with a high and comely Voice. He changeth the Place of the Dead, and causeth the Spirits which be under him to gather together upon your Sepulchres. He giveth Riches unto a Man, and maketh him Wise and Eloquent. He giveth true Answers unto Demands. And hegoverneth 30 Legions of Spirits. His seal is this, unto the which he oweth obedience. He hath another seal (which is the first of these,[1] but the last is the best[2]).



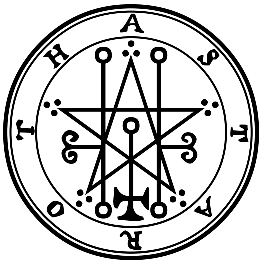
(27.) RONOVÉ.—The Twenty-seventh Spirit is Ronové. He appeareth in the form of a Monster. He teacheth the Art of Rhetoric very well, and giveth Good Servants, Knowledge of Tongues, and Favours with Friends or Foes. He is a Marquis and Great Earl; and there be under his command 19 Legions of Spirits. His Seal is this, etc.



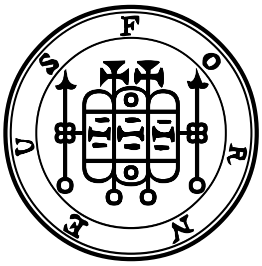
(28.) BERITH.—The Twenty-eighth Spirit in Order, as Solomon bound them, is named Berith. He is a Mighty, Great and Terrible Duke. He hath two other Names given unto him by men of later times, viz.: BEALE or BEAL and BOFRY or BOLFRY. He appeareth in the form of a Soldier with Red Clothing, riding upon a Red Horse, and having a Crown of Gold upon his head. He giveth true answers, Past, Present and to Come.[3] Thou must make use of a Ring in calling him

[1] *i.e.* the upper figure. [2] *i.e.* the second form shown.
[3] This hardly agrees with the statement that he is a great liar, and not to be trusted.

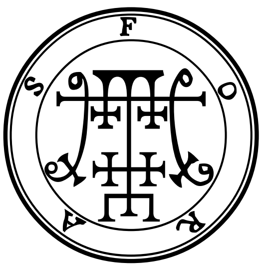
forth, as is before spoken of regarding Beleth.[1] He can turn all metals into Gold. He can give Dignities and confirm them unto Man. He speaketh with a very clear and subtle Voice. He is a Great Liar and not to be trusted unto. He governeth 26 Legions of Spirits. His Seal is this, etc.



(29.) ASTAROTH.—The Twenty-ninth Spirit is Astaroth. He is a Mighty, Strong Duke, and appeareth in the form of an hurtful Angel riding on an Infernal Beast like a Dragon, and carrying in his right hand a Viper. Thou must in no wise let him approach too near unto thee, lest he do thee damage by his Noisome Breath. Wherefore the Magician must hold the Magical Ring near his face, and that will defend him. He giv-eth true answers of things Past, Present, and to Come, and can discover all Secrets. He will declare wittingly how the Spirits fell, if desired, and the reason of his own fall. He can make men wonderfully knowing in all Liberal Sciences. He ruleth 40 Legions of Spirits. His Seal is this, which wear thou as a Lamen before thee, or else he will not appear nor yet obey thee, etc.



(30.) FORNEUS.—The Thirtieth Spirit is Forneus. He is a Mighty and Great Marquis, and appeareth in the Form of a Great Sea-Monster. He teacheth, and maketh men wonderfully knowing in the Art of Rhetoric. He causeth men to have a Good Name, and to have the knowledge and understanding of Tongues. He maketh one to be beloved of his Foes as well as of his Friends. He governeth 29 Legions of Spirits, partly of the Order of Thrones, and party of that of Angels. His Seal is this, which wear thou, etc.

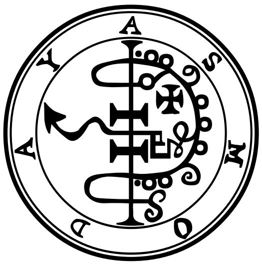


(31.) FORAS.—The Thirty-first Spirit is Foras. He is a Mighty President, and appeareth in the Form of a Strong Man in Human Shape. He teacheth the Arts of Logic and Ethics in all there parts. If desired he maketh men invisible,[2] and to live long, and to be eloquent. He can discover Treasures and recover

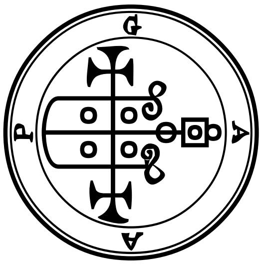
[1] See *ante*, Spirit No. 13.

[2] One or two Codices have "invincible," but "invisible" is given in the majority. Yet the form of appearance of Foras as a strong man might warrant the former, though from the nature of his offices the invincibilitiy would probably be rather on the mental than on the physical plane.

things Lost. He ruleth over 29 Legions of Spirits, and his Seal is this, which wear thou, etc.

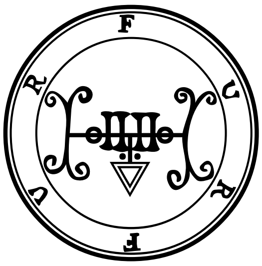


(32.) ASMODAY.—The Thirty-second Spirit is Asmoday, or Asmodai. He is a Great King, Strong, and Powerful. He appeareth with Three Heads, whereof the first is like a Bull, the second like a Man, and the third like a Ram; he hath also the tail of a Serpent, and from his mouth issue Flames of Fire. His Feet are webbed like those of a Goose. He sitteth upon an Infernal Dragon, and beareth in his hand a Lance with a Banner. He is first and choicest under the power of AMAYMON, he goeth before all other. When the Exorcist hath a mind to call him, let it be abroad, and let him stand on his feet all the time of action, with his Cap or Head-dress off; for if it be on, AMAYMON will deceive him and cause all his actions to be bewrayed. But as soon as the Exorcist seeth Asmoday in the shape aforesaid, he shall call him by his Name, saying: "Art thou Asmoday?" and he will not deny it, and by-and-by he will bow down unto the ground. He given the Ring of Virtues; he teacheth the Arts of Arithmetic, Astronomy, Geometry, and all handicrafts absolutely. He giveth true and full answers unto thy demands. He maketh one Invincible. He showeth the place where Treasures lie, and guardeth it. He, amongst the Legions of AMAYMON, governeth 72 Legions of Spirits Inferior. His Seal is this which thou must wear as a Lamen upon thy breast, etc.

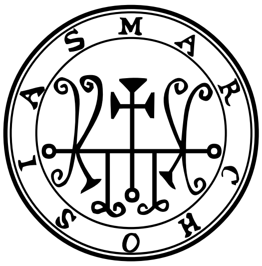


(33.) GÄAP.—The Thirty-third Spirit is Gäap. He is a Great President and a Mighty Prince. He appeareth when the Sun is in some of the Southern Signs, in a Human Shape, going before Four Great and Mighty Kings, as if he were a Guide to conduct them along on their way. His Office is to make men Insensible or Ignorant; as also in Philosophy to make them Knowing, and in all the Liberal Sciences. He can cause Love or Hatred, also he can teach thee to consecrate those things that belong to the Dominion of AMAYMON his King. He can deliver Familiars out of the Custody of other Magicians, and answereth truly

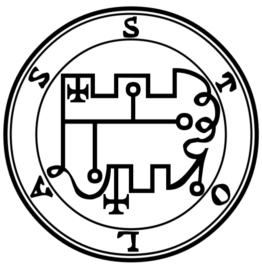
and perfectly of things Past, Present, and to Come. He can carry and re-carry men very speedily from one Kingdom to another, at the Will and Pleasure of the Exorcist. He ruleth over 66 Legions of Spirits, and he was of the Order of Potentates. His Seal is this to be made and to be worn as aforesaid, etc.



(34.) FURFUR.—The Thirty-fourth Spirit is Furfur. He is a Great and Mighty Earl, appearing in the Form of an Hart with a Fiery Tail. He never speaketh the truth unless he be compelled, or brought up within a triangle Δ. Being therein, he will take upon himself the Form of an Angel. Being bidden, he speaketh with a hoarse voice. Also he will wittingly urge Love between Man and Woman. He can raise Lightnings and Thunders, Blasts and Great Tempestuous Storms. And he giveth True Answers both of Things Secret and Divine, if commanded. He ruleth over 26 Legions of Spirits. And his Seal is this, etc.

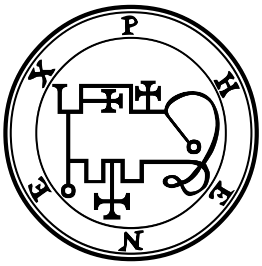


(35.) MARCHOSIAS.—The Thirty-fifth Spirit is Marchosias. He is a Great and Mighty Marquis, appearing at first in the form of a Wolf[1] having Gryphon's Wings, and a Serpent's Tail, and Vomiting Fire out of his mouth. But after a time, at the command of the Exorcist he putteth on the Shape of a Man. And he is a strong fighter. He was of the Order of Dominations. He governeth 30 Legions of Spirits. He told his Chief, who was Solomon, that after 1,200 years he had hopes to return unto the Seventh Throne. And his Seal is this, to be made and worn as a Lamen, etc.

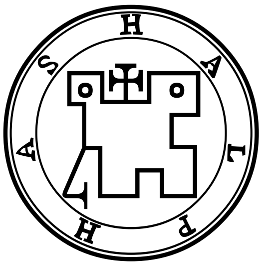


(36.) STOLAS, or STOLOS.—The Thirty-sixth Spirit is Stolas, or Stolas. He is a Great and Powerful Prince, appearing in the Shape of a Mighty Raven at first before the Exorcist; but after he taketh the image of a Man. He teacheth the Art of Astronomy, and the Virtues of Herbs and Precious Stones. He governeth 26 Legions of Spirits; and his Seal is this, which is, etc.

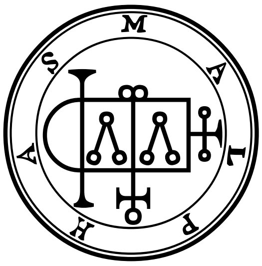
[1] In one Codex of the seventeeth century, very badly written, it might be read "Ox" instead of "Wolf."—TRANS. [For me he appeared always like an ox, and very dazed.—ED.]



(37.) PHENEX.—The Thirty-seventh Spirit is Phenex (or Pheynix). He is a Great Marquis, and appeareth like the Bird Phœnix, having the Voice of a Child. He singeth many sweet notes before the Exorcist, which he must not regard, but by-and-by he must bid him put on Human Shape. Then he will speak marvellously of all wonderful Sciences if required. He is a Poet, good and excellent. And he will be willing to perform thy re-quests. He hath hopes also to return to the Seventh Throne after 1,200 years more, as he said unto Solomon. He governeth 20 Legions of Spirits. And his Seal is this, which wear thou, etc.



(38.) HALPHUS, or MALTHUS.—The Thirty-eighth Spirit is Halphas, or Malthus (or Malthas). He is a Great Earl, and appeareth in the form of a Stock-Dove.[1] He speaketh with a hoarse Voice. His Office is to build up Towers, and to furnish them with Ammunition and Weapons, and to send Men-of-War[2] to places appointed. He ruleth over 26 Legions of Spirits, and his Seal is this, etc.[3]

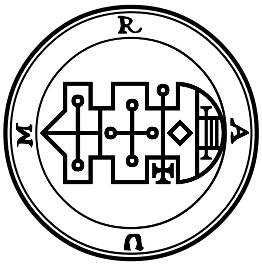


(39.) MALPHAS.—The Thirty-ninth Spirit is Malphas. He appeareth at first like a Crow, but after he will put on Human Shape at the request of the Exorcist, and speak with a hoarse Voice. He is a Mighty President and Powerful. He can build Houses and High Towers, and can bring to thy Knowledge Enemies' Desires and Thoughts, and that which they have done. He giveth good Familiars. If thou makest a Sacrifice unto him he will receive it kindly and willingly, but he will deceive him that doth it. He governeth 40 Legions of Spirits, and his Seal is this, etc.

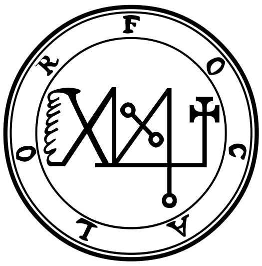
[1] [A stork (*ciconia*) according to Wier.—T.S.]

[2] Or Warriors, or Men-at-Arms [*homines bellicosos*].

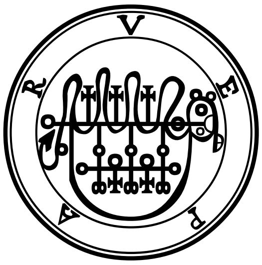
[3] But Malthus is certainly in heaven. See "Prometheus Unbound," Introduction by P. B. Shelley, a necromancer of note, as shown by the references in his "Hymn to Intellectual Beauty."—ED.



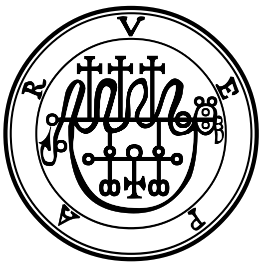
(40.) Räum.—The Forthieth Spirit is Räum. He is a Great Earl; and appeareth at first in the form of a Crow, but after the Command of the Exorcist he putteth on Human Shape. His office is to steal Treasures out King's Houses, and to carry it whither he is commanded, and to destroy Cities and Dignities of Men, and to tell all things, Past, and what Is, and what Will Be; and to cause Love between Friends and Foes. He was of the Order of Thrones. He governeth 30 Legions of Spirits; and his Seal is this, which wear thou as aforesaid.



(41.) Focalor.—The Forty-first Spirit is Focalor, or Forcalor, or Furcalor. He is a Mighty Duke and Strong. He appeareth in the Form of a Man with Gryphon's Wings. His office is to slay Men, and to drown them in the Waters, and to overthrow Ships of War, for he hath Power over both Winds and Seas; but he will not hurt any man or thing if he be commanded to the contrary by the Exorcist. He also hath hopes to return to the Seventh Throne after 1,000 years.[1] He governeth 30[2] Legions of Spirits, and his Seal is this, etc.



or

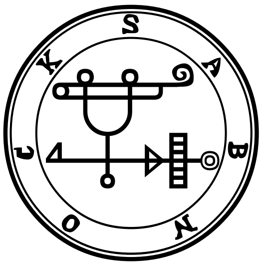


(42.) Vepar.—The Forty-second Spirit is Vepar, or Vephar. He is a Duke Great and Strong, and appeareth like a Mermaid. His office is to govern the Waters, and to guide Ships laden with Arms, Armour, and Ammunition, etc., thereon.[3] And at the request of the Exorcist he can cause the seas to be right stormy and to appear full of ships. Also he maketh men to die in Three Days by Putrefying Wounds or Sores, and causing Worms to breed in them. He governeth 29 Legions of Spirits, and his Seal is this, etc.

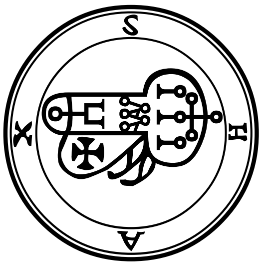
[1] [*sed fallitur*, according to Wier]

[2] Three is given instead of 30 in several Codices; but 30 is probably the more correct. [*triginta* in Wier, mistranslated as three by "T.R."—T.S.]

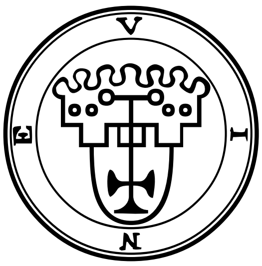
[3] In several Codices this passage reads: "His Office is to Guide the Waters and Ships laden with Armour thereon."



(43.) SABNOCK.—The Forty-third Spirit,as King Solomon commanded them into the Vessel of Brass, is called Sabnock, or Savnok. He is a Marquis, Mighty, Great and Strong, appearing in the Form of an Armed Soldier with a Lion's Head, riding on a pale-coloured horse. His office is to build high Towers, Castles and Cities, and to furnish them with Armour, etc. Also he can afflict Men for many days with Wounds and with Sores rotten and full of Worms. He giveth Good Familiars at the request of the Exorcist. He commandeth 50 Legions of Spirits; and his Seal is this, etc.

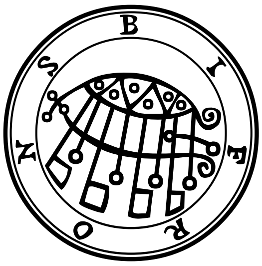


(44.) SHAX.—The Forty-fourth Spirit is Shax, or Shaz (or Shass). He is a Great Marquis, and appeareth in the Form of a Stock-Dove, speaking with a voice hoarse, but yet subtle. His Office is to take away the Sight, Hearing, or Understanding of any Man or Woman at the command of the Exorcist; and to steal money out of the houses of Kings, and to carry it again in 1,200 years. If commanded he will fetch Horses at the request of the Exorcist, or any other thing. But he must first be commanded into a Triangle, Δ, or else he will deceive him, and tell him many Lies. He can discover all things that are Hidden, and not kept by Wicked Spirits. He giveth good Familiars, sometimes. He gov-erneth 30 Legions of Spirits, and his Seal is this, etc.

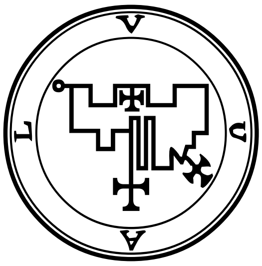


(45.) VINE.—The Forty-fifth Spirit is Viné, or Vinea. He is a Great King, and an Earl; and appeareth in the Form of a Lion,[1] riding on a Black Horse, and bearing a Viper in his hand. His Office is to discover Things Hidden, Witches, Wizards, and Things Past, Present and to Come. He at the command of the Exorcist will build Towers, overthrow Great Stone Walls, and make the Waters rough with Storms. He governeth 36 Legions of Spirits. And his Seal is this, which wear thou, as aforesaid, etc.

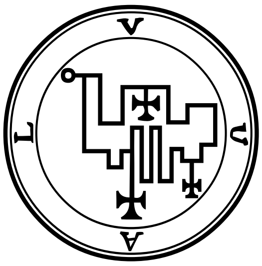
[1] Or "with the Head of a Lion," or "having a Lion's Head," in some Codices.



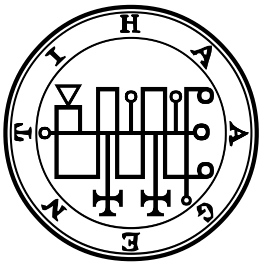
(46.) BIFRONS.—The Forty-sixth Spirit is called Bifrons, or Bifröus, or Bifrovs. He is an Earl, and appeareth in the form of a Monster; but after a while, at the Command of the Exorcist, he putteth on the shape of a Man. His Office is to make one knowing in Astrology, Geometry, and other Arts and Sciences. He teacheth the Virtues of Precious Stones and Woods. He changeth Dead Bodies, and putteth them in another place; also he lighteth seeming candles upon the Graves of the Dead. He hath under his Command 6[1] Legions of Spirits. His Seal is this, which he will own and submit unto, etc.



or

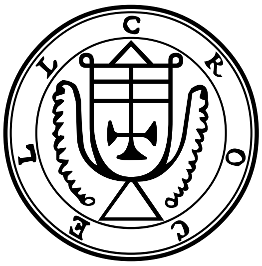


(47.) UVALL, VUAL, or VOVAL.—The Forty-Seventh Spirit is Uvall, or Vual, or Voval. He is a Duke, Great, Mighty, and Strong; and appeareth in the form of a Mighty Dromedary at the first, but after a while at the Command of the Exorcist he putteth on Human Shape, and speaketh the Egyptian Tongue, but not perfectly.[2] His Office is to Procure the Love of Women, and to tell Things Past, Present, and to Come. He also procureth Friendship between Friends and Foes. He was in the Order of Potestates or Powers. He governeth 37 Legions of Spirits, and his Seal is this, to be made and worn before thee, etc.

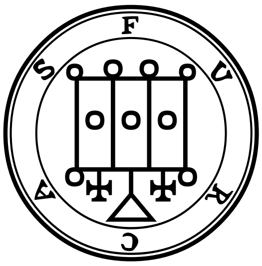


(48.) HAAGENTI.—The Forty-eighth Spirit is Haagenti. He is a President, appearing in the Form of a Mighty Bull with Gryphon's Wings. This is at first, but after, at the Command of the Exorcist he putteth on Human Shape. His Office is to make Men wise, and to instruct them in divers things; also to Transmute all Metals into Gold; and to change Wine into Water, and Water into Wine. He governeth 33 Legions of Spirits, and his Seal is this, etc.

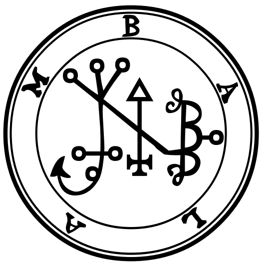
[1] Should probably be 60 instead of 6. [Wier has 26.—T.S.]
[2] He can nowadays converse in sound though colloquial Coptic.—ED.



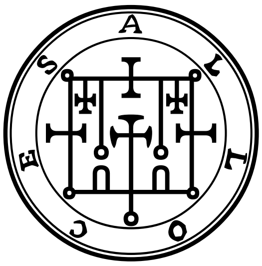
(49.) CROCELL.—The Forty-ninth Spirit is Crocell, or Crokel. He appeareth in the Form of an Angel. He is a Duke Great and Strong, speaking something Mystically of Hidden Things. He teacheth the Art of Geometry and the Liberal Sciences. He, at the Command of the Exorcist, will produce Great Noises like the Rushing of many Waters, although there be none. He warmeth Waters, and discovereth Baths. He was of the Order of Potestates, or Powers, before his fall, as he declared unto King Solomon. He governeth 48 Legions of Spirits. His Seal is this, the which wear thou as aforesaid.



(50.) FURCAS.—The Fiftieth Spirit is Furcas. He is a Knight, and appeareth in the Form of a Cruel Old Man with a long Beard and a hoary Head, riding upon a pale-coloured Horse, with a Sharp Weapon in his hand. His Office is to teach the Arts of Philosophy, Astrology, Rhetoric, Logic, Cheiromancy, and Pyromancy, in all their parts, and perfectly. He hath under his Power 20 Legions of Spirits. His Seal, or Mark, is thus made, etc.



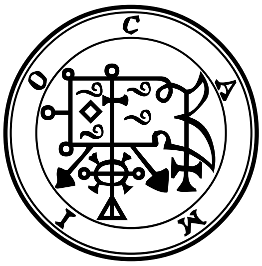
(51.) BALAM.—The Fifty-First Spirit is Balam or Balaam. He is a Terrible, Great, and Powerful King. He appeareth with three Heads: the first is like that of a Bull; the second is like that of a Man; the third is like that of a Ram. He hath the Tail of a Serpent, and Flaming Eyes. He rideth upon a furious Bear, and carrieth a Goshawk upon his Fist. He speaketh with a hoarse Voice, giving True Answers of Things Past, Present, and to Come. He maketh men to go Invisible, and also to be Witty. He governeth 40 Legions of Spirits. His Seal is this, etc.



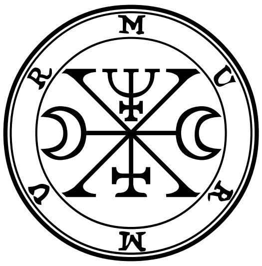
(52.) ALLOCES.—The Fifty-second Spirit is Alloces, or Alocas. He is a Duke, Great, Mighty, and Strong, appearing in the form of a Solider[1] riding upon a Great Horse. His Face is like that of a Lion, very Red and having Flaming Eyes. His Speech is hoarse and very big.[2] His Office is to teach the Art of Astronomy, and all the Liberal Sciences. He bringeth unto thee Good Familiars; also he ruleth over 36 Legions of Spirits. His Seal is this, which, etc.

[1] Or Warrior.

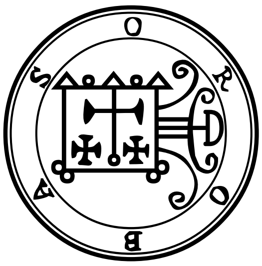
[2] Thus expressed in the Codices. [In the Latin, *graviter loquitur*: "he speaks harshly."—T.S.]



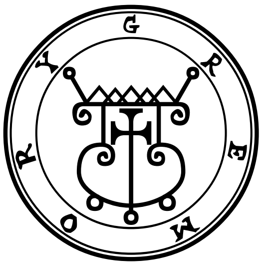
(53.) CAMIO or CAÏM.—The Fifty-third Spirit is Camio, or Caï m. He is a Great President, and appeareth in the Form of the Bird called a Thrush at first, but afterwards he putteth on the Shape of a Man carrying in his hand a Sharp Sword. He seemeth to answer in Burning Ashes, or in Coals of Fire. He is a Good Disputer. His Office is to give unto Men the Understanding of all Birds, Lowing of Bullocks, Barking of Dogs, and other Creatures; and also the Voice of the Waters. He giveth True Answers of Things to Come. He was of the Order of Angels, but now ruleth over 30 Legions of Spirits Infernal. His Seal is this, which wear thou, etc.



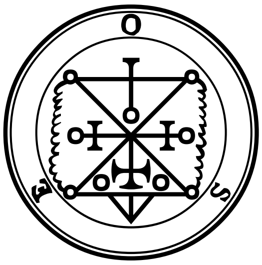
(54.) MURMUR, or MURMUS.—The Fifty-Fourth Spirit is called Murmur, or Murmus, or Murmux. He is a Great Duke, and an Earl; and appeareth in the Form of a Warrior riding upon a Gryphon, with a Ducal Crown upon his Head. There do go before him his Ministers with great Trumpets sounding. His Office is to teach Philosophy perfectly, and to constrain Souls of the Deceased to come before the Exorcist to answer those questions which he may wish to put to them, if desired. He was partly of the Order of Thrones, and partly of that of Angels. He now ruleth 30 Legions of Spirits. And his Seal is this, etc.



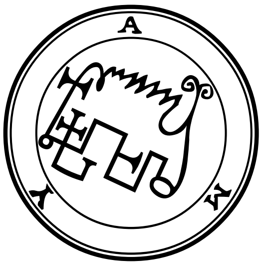
(55.) OROBAS.—The Fifty-fifth Spirit is Orobas. He is a Great and Mighty Prince, appearing at first like a Horse; but after the command of the Exorcist he putteth on the image of a Man. His Office is to discover all things Past, Present, and to Come; also to give Dignities, and Prelacies, and the Favour of Friends and of Foes. He giveth True Answers of Divinity, and of the Creation of the World. He is very faithful unto the Exorcist, and will not suffer him to be tempted of any Spirit. He governeth 20 Legions of Spirits. His Seal is this, etc.



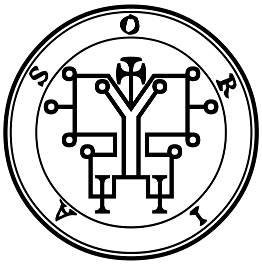
(56.) GREMORY, or GAMORI.—The Fifty-sixth Spirit is Gremory, or Gamori. He is a Duke Strong and Powerful, and appeareth in the Form of a Beautiful woman, with a Duchess's Crown tied about her waist, and riding on a Great Camel. His Office is to tell of all things Past, Present, and to Come; and of Treasures Hid, and what they lie in; and to procure the Love of Women both Young and Old. He governeth 26 Legions of Spirits, and his Seal is this, etc.



(57.) OSÉ, or VOSO.—The Fifty-seventh Spirit is Oso, Osé, or Voso. He is a Great President, and appeareth like a Leopard at the first, but after a little time he putteth on the Shape of a Man. His Office is to make one cunning in the Liberal Sciences, and to give True Answers of Divine and Secret things; also to change a Man into any Shape that the Exorcist pleaseth, so that he is so changed will not think any other thing than that he is in verity that Creature or Thing he is changed into. He governeth 3[1] Legions of Spirits, and this is his Seal, etc.



(58.) AMY, or AVNAS.—The Fifty-eighth Spirit is Amy, or Avnas. He is a Great President, and appeareth at first in the form of a Flaming Fire; but after a while he putteth on the Shape of a Man. His Office is to make one Wonderful Knowing[2] in Astrology and all the Liberal Sciences. He giveth Good Familiars and can bewray[3] Treasure that is kept by Spirits. He governeth 36 Legions of Spirits, and his Seal is this, etc.



(59.) ORIAX, or ORIAS.—The Fifty-ninth Spirit is Oriax, or Orias. He is a Great Marquis, and appeareth in the form of a Lion,[4] riding upon a Horse Mighty and Strong, with a Serpent's Tail;[5] and he holdeth in his Right Hand two Great Serpents hissing. His Office is to teach the Virtues of the Stars, and to know the

[1] Should probably be 30. For these 72 Great Spirits of the Book Goëtia are all Princes and Leaders of numbers.

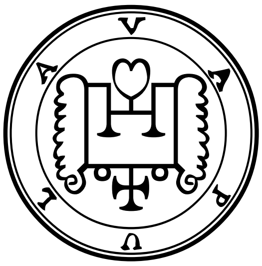
[2] Thus in the actual text. [*Pseudomonarchia* just has *admirabilem in astrologia &c.*; "knowing" presumably an interpolation by the compiler of the *Goëtia*.—T.S.]

[3] [Middle / Early modern English for 'reveal' or 'disclose.' The Latin has *ostendit*.—T.S.]

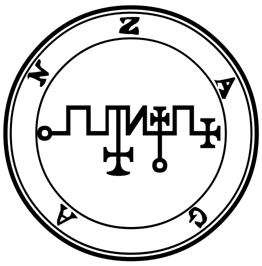
[4] Or "with the Face of a Lion."

[5] The horse, or the Markis?—ED. [The Latin appears to suggest the latter.—T.S.]

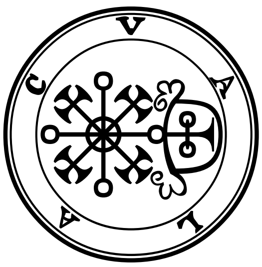
Mansions of the Planets, and how to understand their Virtues. He also transformeth Men, and he giveth Dignities, Prelacies, and Confirmation thereof; also Favour with Friends and with Foes. He doth govern 30 Legions of Spirits; and his Seal is this, etc.



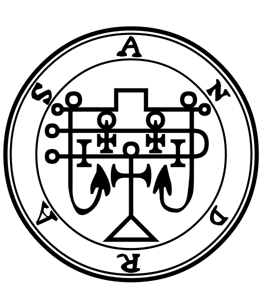
(60.) VAPULA, or NAPHULA.—The Sixtieth Spirit is Vapula, or Naphula. He is a Duke Great, Mighty and Strong; appearing in the Form of a Lion with Gryphon's Wings. His Office is to make Men Knowing in all Handicrafts and Professions, also in Philosophy, and other sciences. He governeth 36 Legions of Spirits, and his Seal or Character is thus made, and thou shalt wear it as aforesaid, etc.



(61.) ZAGAN.—THE Sixty-first Spirit is Zagan. He is a Great King and President, appearing at first in the Form of a Bull with Gryphon's Wings; but after a while he putteth on Human Shape. He maketh Men Witty. He can turn Wine into Water, and Blood into Wine. He can turn all Metals into Coin of the Domninion that Metal is of. He can even make Fools Wise. He governeth 33 Legions of Spirits, and his Seal is this, etc.

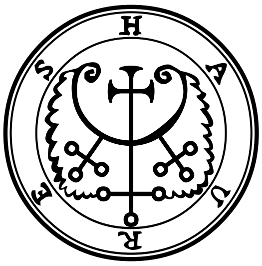


(62.) VOLAC, or VALAK, or VALU, or UALUC. The Sixty-second Spirit is Volac, or Valak, or Valu. He is a President Mighty and Great, and appeareth like a Child with Angel's Wings, riding on a Two-headed Dragon. His Office is to give True Answers of Hidden Treasures, and to tell where Serpents may be seen. The which he will bring unto the Exorciser without any Force or Strength being by him employed. He governeth 38 Legions of Spirts, and his Seal is thus.

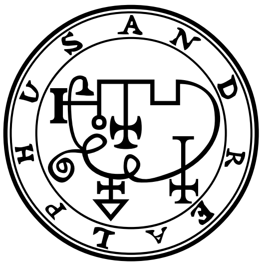


(63.) ANDRAS.—The Sixty-third Spirit is Andras. He is a Great Marquis, appearing in the Form of an Angel with a Head like a Black Night Raven, riding upon a strong Black Wolf, and having a Sharp and Bright Sword flourished aloft in his hand. His Office is to sow Discords. If the Exorcist have not a care he will slay both him and his fellows. He governeth 30 Legions of Spirits, and this is his Seal, etc.

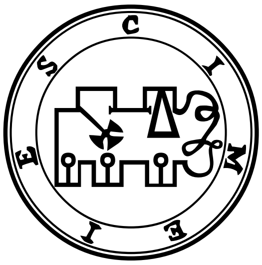
(64.) HAURES, or HAURAS, or HAVRES, or FLAUROS.—The Sixty-fourth Spirit is Haures, or Hauras, or Havres, or Flauros. He is a Great Duke, and appeareth at first like a Leopard, Mighty, Terrible, and Strong, but after a while, at the Command of the Exorcist, he putteth on Human Shape with Eyes Flaming and Fiery, and a most Terrible Countenance. He giveth True Answers of all things, Present, Past, and to Come. But if he be not commanded into a triangle, Δ, he will Lie in all these Things, and deceive and beguile the Exorcist in these things or in such and such business. He will, lastly, talk of the Creation of the World, and of Divinity, and of how he and other Spirits fell. He destroyeth and burneth up those who be the Enemies of the Exorcist should he so desire it; also he will not suffer him to be tempted by any other Spirit or otherwise. He governeth 36 Legions of Spirits, and his Seal is this, to be worn as a Lamen, etc.

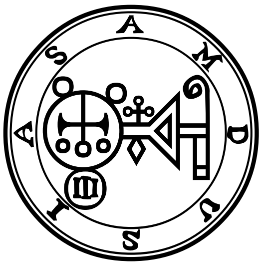


(65.) ANDREALPHUS.—The Sixty-fifth Spirit is Andrealphus. He is a Mighty Marquis, appearing at first in the form of a Peacock, with great Noises. But after a time he putteth on Human shape. He can teach Geometry perfectly. He maketh Men very subtle there-in; and in all Things pertaining unto Mensuration or Astronomy. He can transform a Man into the Likeness of a Bird. He governeth 30 Legions of Infernal Spirits, and his seal is this, etc.

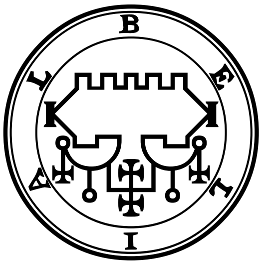


(66.) CIMEJES, or CIMEIES, or KIMARIS.—The Sixty-sixth Spirit is Cimejes, or Cimeies, or Kimaris. He is a Marquis, Mighty, Great, Strong and Powerful, appearing like a Valiant Warrior riding upon a goodly Black Horse. He ruleth over all Spirits in the parts of Africa. His Office is to teach perfectly Grammar, Logic, Rhetoric, and to discover things Lost or Hidden, and Treasures. He governeth 30 Legions of Internals, and his Seal is this, etc.

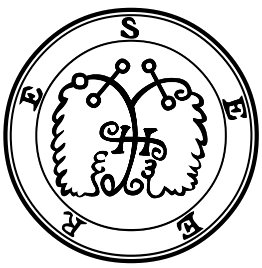




(67.) AMDUSIAS, or AMDUKIAS.—The Sixty-seventh Spirit is Amdusias, or Amdukias. He is a Duke Great and Strong, appearing at first like a Unicorn, but at the request of the Exorcist he standeth before him in Human Shape, causing Trumpets, and all manner of Musical Instruments to be heard, but not soon or immediately. Also he can cause Trees to bend and incline according to the Exorcist's Will. He giveth Excellent Familiars. He governeth 29 Legions of Spirits. And his Seal is this, etc.

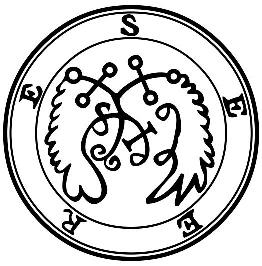


(68.) BELIAL.—The Sixty-eighth Spirit is Belial. He is a Powerful King, and was created next after LUCIFER. He appeareth in the Form of Two beautiful Angels sitting in a Chariot of Fire. He speaketh with a Comely Voice, and declareththat he fell first from among the worthier sort, that were before Michael, and other Heavenly Angels. His Office is to distribute Presentations and Senatorships, etc., and to cause favour of Friends and of Foes. He giveth excellent Familiars, and governeth 80[1] Legions of Spirits. Note well that this King Belial must have Offerings, Sacrifices and Gifts presented unto him by the Exorcist, or else he will not give True Answers unto his Demands. But then he tarrieth not one hour in the Truth, unless he be constrained by Divine Power. And his Seal is this, which is to be worn as aforesaid, etc.

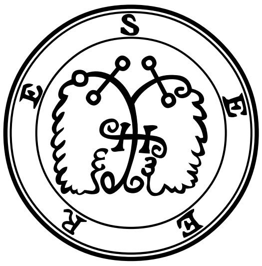


(69.) DECARBIA.—The Sixty-ninth Spirit is Decarbia. He appeareth in the Form of a Star in a Pentacle, ⛤, at first, but after, at the command of the Exorcist, he putteth on the Image of a Man. His Office is to discover the Virtues of Birds and Precious Stones, and to make the Similitude of all kinds of Birds to fly before the Exorcist, siging and drinking as natural Birds do. He governeth 30 Legions of Spirits, being himself a Great Marquis. And this is his Seal, which is to be worn, etc.

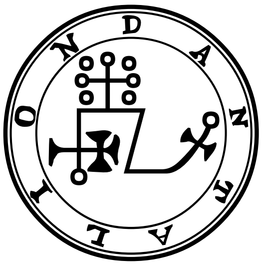
[1] Perhaps an error for 30.—TRANS. The actual number is 50; at least it was in 1898.—ED. [[AN XIX: It is now 80 again—thanks greatly to my own work.]]



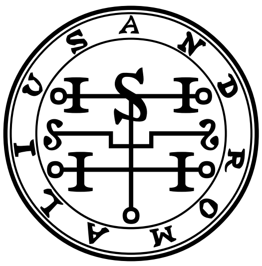
or



(70.) SEERE, SEAR or SEIR.—The Seventieth Spirit is Seere, Sea, or Seir. He is a Mighty Prince, and Power-ful, under AMAYMON, King of the East. He appeareth in the Form of a Beautiful Man, riding upon a Winged Horse. His Office is to go and come; and to bring abun-dance of things to pass on a sudden, and to carry or re-carry anything whither thou wouldest have it to go, or whence thou wouldest have it from. He can pass over the whole Earth in the twinkling of an Eye. He giveth a True relation of all sorts of Theft, and of Treasure hid, and of many other things. He is of an indifferent Good Nature, and is willing to do anything which the Exorcist desireth. And this his Seal is to be worn, etc.



(71.) DANTALION.—The Seventy-first Spirit is Dantalion. He is a Duke Great and Mighty, appearing in the Form of a Man with many Countenances, all Men's and Women's Faces; and he hath a Book in his right hand. His Office is to teach all Arts and Sciences unto any; and to declare the Secret Counsels of any one; for he knoweth the Thoughts of all Men and Women, and can change them at his will. He can cause Love, and show the Similitude of any person, and show the same by a Vision, let them be in what part of the World they Will. He governeth 36 Legions of Spirits; and this is his Seal, which wear thou, etc.



(72.) ANDROMALIUS.—The Seventy-second spirit in Order is named Andromalius. He is an Earl, Great and Mighty, appearing in the form of a Man holding a Great Serpent in his Hand. His Office is to bring back both a Thief, and the Goods which be stolen; and to discover all Wickedness, and Underhand Dealing; and to punish all Thieves and other Wicked People; and also to discover Treasures that be Hid. He ruleth over 36 Legions of Spirits. His Seal is this, the which wear thou as aforesaid, etc.

THESE be the 72 Mighty Kings and Princes which King Solomon Commanded into a Vessel of Brass, together with their Legions. Of whom BELIAL, BILETH, ASMODAY, and GAAP, were Chief. And it is to be noted that Solomon did this because of their pride, for he never declared other reason why he thus bound them. And when he had thus bound them up and sealed the Vessel, he by Divine Power did chase them all into a deep Lake or Hole in Babylon. And they of Babylon, wondering to see such a thing, they did then go wholly into the Lake, to break the Vessel open, expecting to find great store of Treasure therein. But when they had broken it open, out flew the Chief Spirits immediately, with their Legions following them; and they were all restored to their former places except BELIAL, who entered into a certain Image, and thence gave answers unto those who did offer Sacrifices unto him, and did worship the Image as their God, etc.

OBSERVATIONS

FIRST, thou shalt know and observe the Moon's Age for thy working. The best days be when the Moon Luna is 2, 4, 6, 8, 10, 12, or 14 days old, as Solomon saith; and no other days be profitable. The Seals of the 72 Kings are to be made in Metals. The Chief Kings' in Sol (Gold); Marquis' in Luna (Silver); Dukes' in Venus (Copper); Prelacies' in Jupiter (Tin); Knights' in Saturn (Lead); Presidents' in Mercury (Mercury); Earls' in Venus (Copper), and Luna (Silver), alike equal, etc.

THESE 72 Kings be under the Power of AMAYMON, CORSON, ZIMIMAY or ZIMINIAR, and GÖAP, who are the Four Great Kings ruling in the Four Quarters, or Cardinal Points,[1] viz: East, West, North, and South, and are not to be called forth except it be upon Great Occasions; but are to be Invocated and Commanded to send such or such a Spirit that is under their Power and Rule, as is shown in the following Invocations and Conjurations. And the Chief Kings may bne bound from 9 till 12 o'clock at Noon, and from 3 till sunset; Marquises may be found from 3 in the afternoon till 9 at Night, and from 9 at Night till Sunrise; Dukes may be bound from Sunrise till Noonday in Clear Weather; Prelates may be bound any hour of the Day; Knights may from Dawning of Day till Sunrise, or

[1] These four Great Kings are usually called Oriens, or Uriens, Paymon or Paymonia, Ariton or Egyn, and Amaymon or Amaimon. By the Rabbins they are frequently entitled: Samael, Azazel, Azäel, and Mahazael.

from 4 o'clock till Sunset; Presidents may be bound at any time, excepting Twilight, at Night, unless the King whom they are under be Invocated; and Counties or Earls any hour of the Day, so it be in Woods, or in any other places whither men resort not, or where no noise is, etc.

CLASSIFIED LIST OF THE 72 CHIEF SPIRTS OF THE GOETIA, ACCORDING TO RESPECTIVE RANK

[[☉]] (Seal in Gold.) KINGS: (1.) Bael; (9.) Paimon; (13.) Beleth; (20.) Purson; (32.) Asmoday; (45.) Viné; (51.) Balam; (61.) Zagan; (68.) Belial.

[[♀]] (Seal in Copper.) DUKES: (2.) Agares; (6.) Valefor; (8.) Barbatos; (11.) Gusion; (15.) Eligos; (16.) Zepar; (18.) Bathin; (19.) Sallos; (23.) Aim; (26.) Buné; (28.) Berith; (29.) Astaroth; (41.) Focalor; (42.) Vepar; (47.) Vual; (49.) Crocell; (52.) Alloces; (54.) Murmur; (56.) Gremory; (60.) Vapula; (64.) Haures; (67.) Amdusias; (71.) Dantalion.

[[♃]] (Seal in Tin.) PRINCES and PRELATES: (3.) Vassago; (12) Sitri; (22.) Ipos; (33.) Gäap; (36.) Stolas; (55.) Orobas; (70.) Seere.

[[☽]] (Seal in Silver.) MARQUISES: (4.) Samigina; (7.) Amon; (14.) Lerajé; (24.) Naberius; (27.) Ronové; (30.) Forneus; (35.) Marchosias; (37.) Phenex; (43.) Sabnock; (44.) Shax; (59.) Orias; (63.) Andras; (65.) Andrealphas; (66.) Cimeies; (69.) Decarbia.

[[☿]] (Seal in Mercury.) PRESIDENTS: (5.) Marbas; (10.) Buer; (17.) Botis; (21.) Marax; (25.) Glasya-Labolas; (31.) Foras; (33.) Gäap; (39.) Malphas; (48.) Häagenti; (53.) Caï m; (57.) Ose; (58.) Amy; (61.) Zagan; (62.) Valac.

[[♂]] (Seal in Copper and Silver alike equal.) EARLS, or COUNTS: (17.) Botis; (21.) Marax; (25.) Glasya-Labolas; (27.) Ronové; (34.) Furfur; (38.) Halphas; (40.) Räum; (45.) Viné; (46.) Bifrons; (72.) Andromalius.

[[♄]] (Seal in Lead.) KNIGHTS: (50.) Furcas.

NOTE.—It will be remarked that several among the above Spirits possess two titles of different ranks: *e.g.*, (45.) Viné is both King and Earl; (25.) Glasya-Labolas is both President and Earl, etc. "Prince" and "Prelate" are apparently used as interchangeable terms. Probably the Seals of Earls should be made in Iron, and those of Presidents in mixture either of Copper and Silver, or of Silver and Mercury; as otherwise the Metal of

one Planet, Mars, is excluded from the List; the Metals attributed to the Seven Planets being: to Saturn, Lead; to Jupiter, Tin; to Mars, Iron; to the Sun, Gold; to Venus, Copper; to Mercury, Mercury and mixtures of Metals, and to Luna, Silver.

IN a manuscript codex by Dr. Rudd, which is in the British Museum, Hebrew names of these 72 Spirits are given; but it appears to me that many are manifestly incorrect in orthography. The codex in question, though beautifully written, also contains many other errors, particularly in the Sigils. Such as they are, these names in the Hebrew of Dr. Rudd are here shown:

1: Bael באל	2: Agares אגאראש	3: Vassago ושאגו	4: Gamigin גאמיגהן	5: Marbas מארבש	6: Valefor ואלפהר
7: Amon אמון	8: Barbatos ברבטוש	9: Paimon פאימון	10: Buer ביאר	11: Gusion גוסיון	12: Sitri שיטרי
13: Beleth בלאת	14: Leraje לריך	15: Eligos אליגוש	16: Zepar זאפר	17: Botis בותיש	18: Bathin באתין
19: Sallos שאלוש	20: Purson פורשון	21: Marax מאראם	22: Ipos יפוש	23: Aim אים	24: Naberius נבריוש
25: Glasya-Labolas גלאסיא־בלולש	26: Bimé. בים	27: Ronové רונוו	28: Berith ברית	29: Asteroth אשטארות	30: Forneus פהורנאוש
31: Foras פוראש	32: Asmoday אסמודי	33: Gaap גאאף	34: Furfur רהורפהור	35: Marchosias מרחושיאש	36: Stolas שטולוש
37: Phenex פאנים	38: Malthas מאלתש	39: Malphas מאלפש	40: Raum ראום	41: Focalor פהורכלור	42: Vepar ופאר
43: Sabnock שבנוך	44: Shax שאז	45: Viné וינא	46: Bifrons ביפהרונש	47: Uvall וואל	48: Haagenti האגנטי
49: Crocell כרוכל	50: Furcas פהרכש	51: Balam מאלאם	52: Alloces אלוכאם	53: Camio כאמיו	54: Murmus מורמום
55: Orobas ורובש	56: Gamori גמורי	57: Voso ושו	58: Avnas אונש	59: Oriax וריאם	60: Naphula נפולא
61: Zagan זאגאן	62: Valu ואלו	63: Andras אנדראש	64: Haures האוראש	65: Andrealphas אנדרנאלפהוש	66: Kimaris כימאריש
67: Amdukias אמדוכיאש	68: Belial לביאל	69: Decarbia דכארביא	70: Seeré שאר	71: Dantalion דאנטאליון	72: Andromalius אנדרומליוש

THE MAGICAL CIRCLE

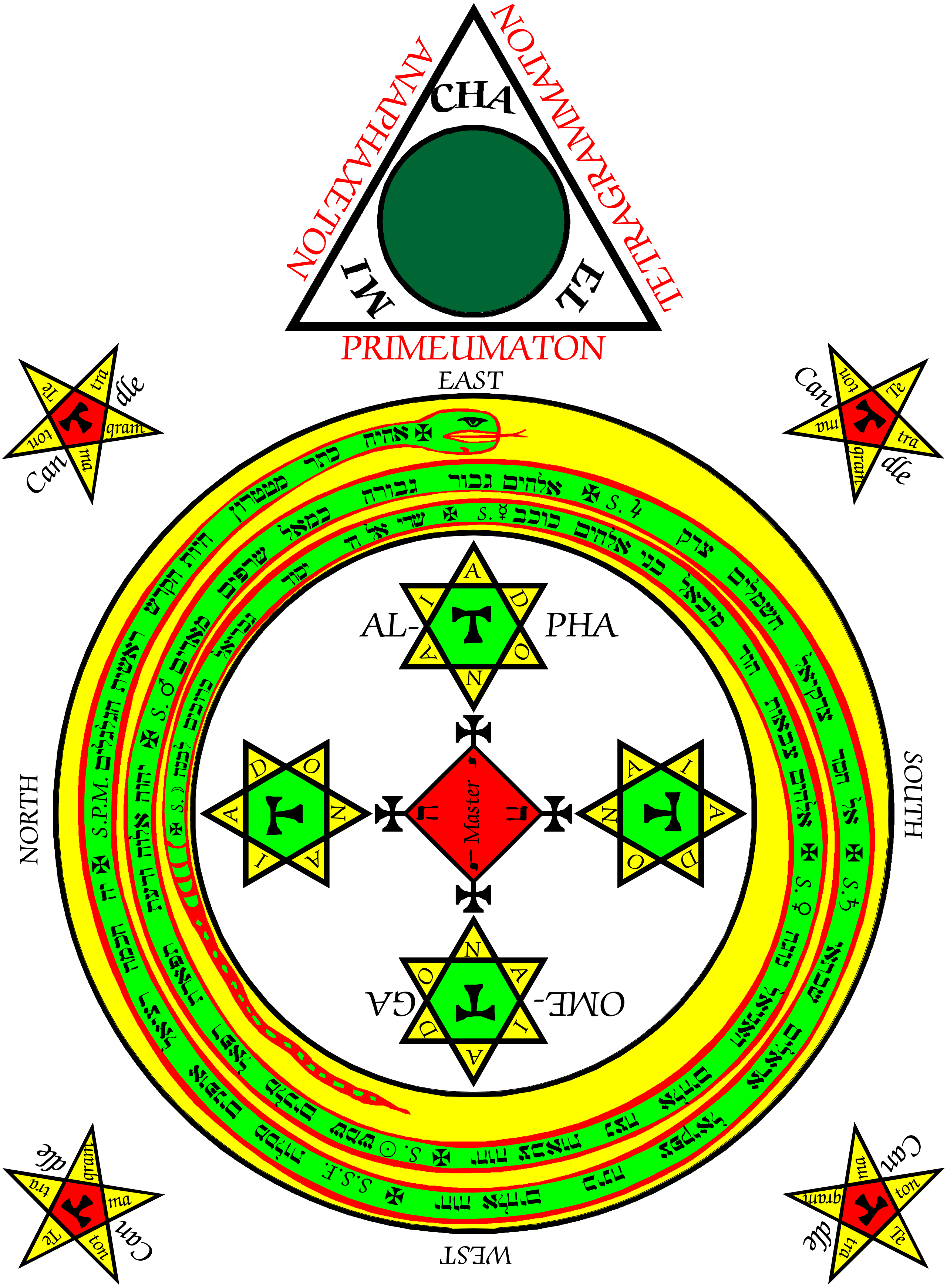
THIS is the Form of the Magical Circle of King Solomon, the which he made that he might preserve himself therein from the malice of these Evil Spirits. (*See plate, facing*.) This Magical Circle is to be made 9 feet across, and the Divine Names are to be written round it, beginning at EHYEH, and ending at LEVANAH, Luna.

(Colours.—The space between the outer and inner circles, where the serpent is coiled, with the Hebrew names written along his body, is bright deep yellow. The square in the centre of the circle, where the word "Master" is written, is filled in with red. All names and letters are black. In the Hexagrams the outer trianagles where the letters A, D, O, N, A, I, appear are filled in with bright yellow, the centres, where the T-shaped crosses are, blue or green. In the Pentagrams outside the circle, the outer triangles where "Te, tra, gram, ma, ton," is written are filled in bright yellow, and the centres with the T crosses written therein are red.[1])

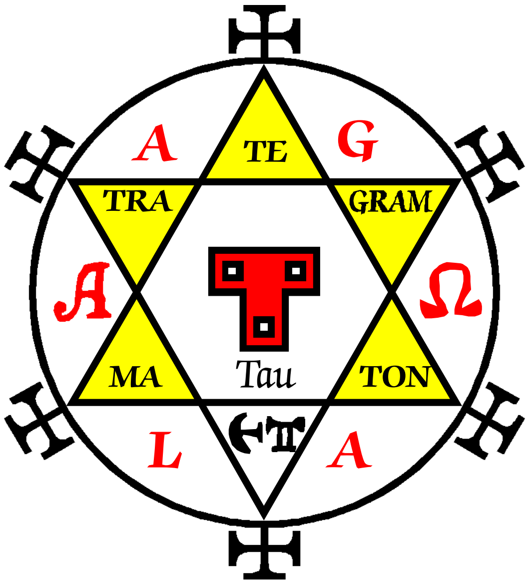
THE MAGICAL TRIANGLE OF SOLOMON

THIS is the form of the Magical Triangle, into the which Solomon did command the Evil Spirits. It is to be made at 2 feet distance from the Magical Circle and it is 3 feet across. (*See plate, facing*.) Note that this triangle is to be placed toward that quarter whereunto the Spirit belongeth. And the base of the triangle is to be nearest unto the Circle, the apex pointing in the direction of the quarter of the Spirit. Observe thou talso the Moon in thy working, as aforesaid, etc. Anaphaxeton is sometimes written Anepheneton.

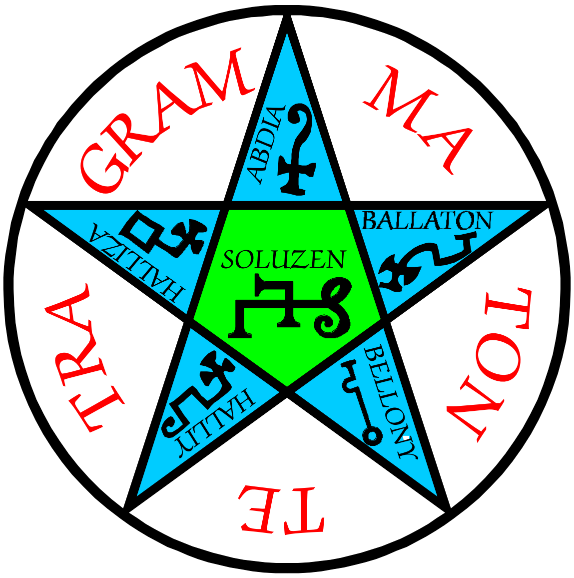
[1] The coiled serpent is only shown in one private codex, the Hebrew names being in most cases simply written round in a somewhat spiral arrangement within the double circle. It is to be remembered that Hebrew is always written from right to left, instead of from left to right like ordinary European languages. The small Maltese crosses are placed to mark the conclusion of each separate set of Hebrew names. These names are those of Deity Angels and Archangels allotted by the Qabalists to each of the 9 first Sephiroth or Divine Emanations. In English letters they run thus, beginning from the head of the serpent: + Ehyeh Kether Metatron Chaioth ha-Qadesh Rashith ha-Gilgalim S.P.M. (for "Sphere of the Primum Mobile"_ + Iah Chokmah Ratziel Auphanim Masloth S.S.F. (for "Sphere of the Fixed Stars," or S.Z. for "Sphere of the Zodiac") + Iehovah Elohim Binah Tzaphquiel Aralim Shabbathai S. (for "Sphere") of Saturn + El Chesed Tzadquiel Chaschmalin Tzedeq S. of Jupiter + Elohim Gibor Geburah Kamael Seraphim Madim S. of Mars + Iehovah Eloah va-Daath Tiphereth Raphaë Malakim Shemesh S. of the Sun + Iehovah Tzabaoth Netzach Haniel Elohim Nogah S. of Venus + Elohim Tzabaoth Hod Michaël Beni Elohim Kokav S. of Mercury + Shaddaï el Chai Iesod Gabriel Cherubim Levanah S. of the Moon +.



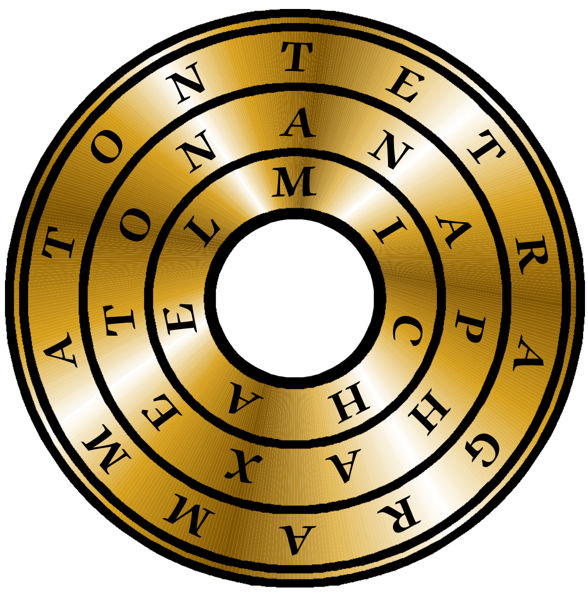
The Magical Circle and Triangle



The Hexagram of Solomon



The Pentagram of Solomon



The Magic Ring or Disc of Solomon

(Colours.—Triangle outlined in black; name of Michael black on white ground; the three Names without the triangle written in red; circle in centre entirely filled in in dark green.)

THE HEXAGRAM OF SOLOMON

THIS is the Form of the Hexagram of Solomon, the figure whereof is to be made on parchment of a calf's skin, and worn at the skirt of thy white vestment, and covered with a cloth of fine linen which and pure, the which is to be shown unto the Spirits when they do appear, so that they be compelled to take human shape upon them and be obedient.

(Colours.—Circle, Hexagram, and T cross in centre outlined in black, Maltese crosses black; the five exterior triangles of the Hexagram where Te, tra, gram, ma, ton, is written, are filled in with bright yellow; he T cross in centre is red, with three little squares therein in black. The lower exterior triangle, where the Sigil is drawn in black, is left white. The words "Tetragrammaton" and "Tau" are in black letters; and AGLA with Alpha and Omega in red leters.)

THE PENTAGRAM OF SOLOMON

THIS is the Form of the Pentagram of Solomon, the figure whereof is to be made in Sol or Luna (Gold or Silver) and worn upon thy breast; having the Seal of the Spirit required upon the other side thereof. It is to preserve thee from danger, and also to command the Spirits by.

(Colours.—Circle and pentagram outlined in black. Names and Sigils within Pentagram black also. "Tetragrammaton" in red letters. Ground of centre of Pentagram, where "Soluzen" is written, green. External angles of Pentagram where "Abdia," "Ballaton," "Halliza," etc., are written, blue.)

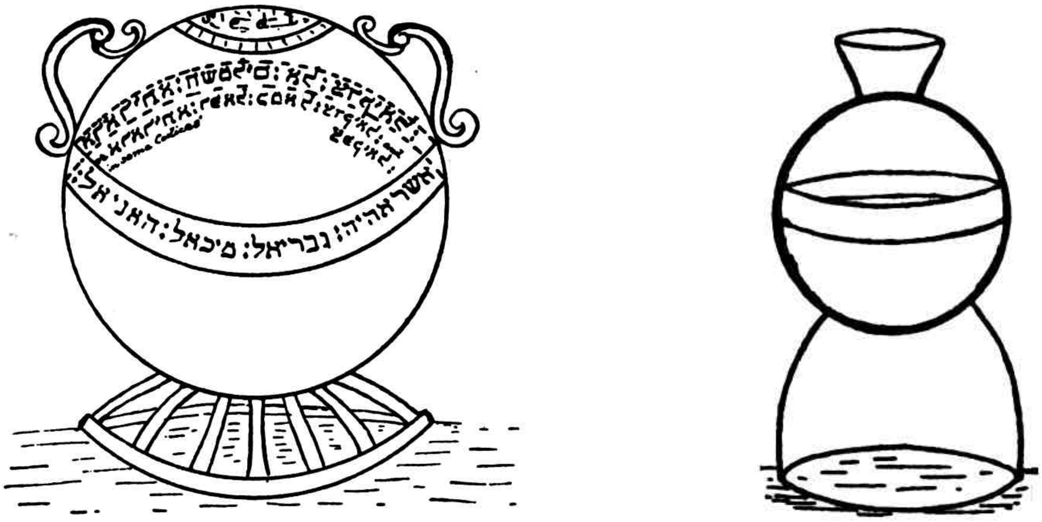
THE MAGIC RING OR DISC OF SOLOMON

This is the Form of the Magic Ring, or rather Disc, of Solomon, the figre whereof is to be made in gold or silver. It is to be held before the face of the exorcist to preserve him from the stinking sulphurous fumes and flaming breath of the Evil Spirits.

(Colour.—Bright yellow. Letters, black.)

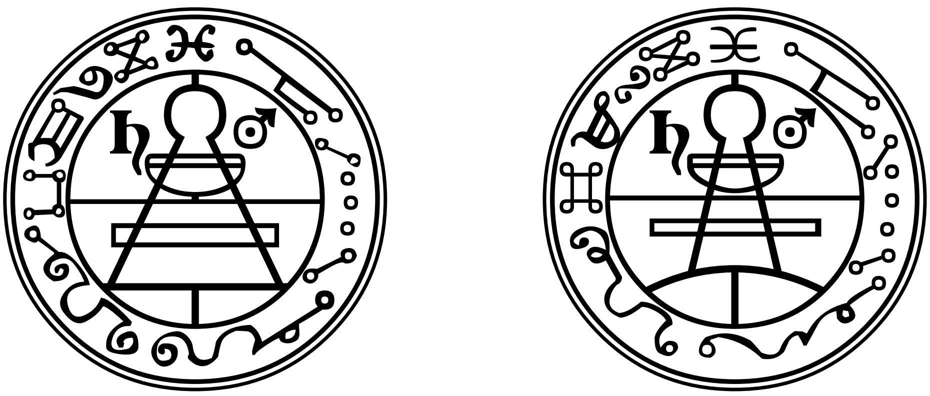
[*See colour plate, facing, for the three above*.]

THE VESSEL OF BRASS



THIS is the Form of the Vessel of Brass wherein King Solomon did shut up the Evil Spirits, etc. (Somewhat different forms are given in the various codices. The seal [see figures below] was made is brass to cover this vessel with at the top. This history of the genii shut up in the brazen vessel by King Solomon recalls the story of “The Fisherman and the Jinni” in “The Arabian Nights.” In this tale, however, there was only one junni shut up in a vessel of yellow brass the which was covered at the top with a leaden seal. This jinni tells the fisherman that his name is Sakhr, or Sacar. Colour.—Bronze. Letters.—Black on a red band.)

THE SECRET SEAL OF SOLOMON



THIS is the form of the Secret Seal of Solomon, wherewith he did bind and seal up the aforesaid Spirits with their legions in the Vessel of Brass.

The Seal is to be made by one that is clean both inwardly and outwardly, and that hath not defiled himself by any woman in the space of a month, but hath in prayer and fasting desired of God to forgive him all his sins, etc.

It is to be made on the day of Mars or Saturn (Tuesday or Saturday) at night at 12 o'clock, and written upon virgin parchment with the blood of a black cock that never trode hen. Note that on this night the moon must be increasing in light (*i.e.*, going from new to full) and in the Zodiacal Sign of Virgo. And when the seal is so made thou shalt perfume it with alum, raisins dried in the sun, dates, cedar, and lignum aloes.

Also by this seal King Solomon did command all the aforesaid Spirits into the Vessel of Brass, and did seal it up with the same seal. He by it gained the love of all manner of persons, and overcame in battle, for neither weapons, nor fire, nor water could hurt him. And this privy seal was made to cover the vessel at the top withal, etc.

Note: Figures 162 to 174 inclusive are interesting as showing a marked resemblance to the central design of the Secret Seal. It will be observed that the evident desire is to represent hieroglpyhically a person raising his or her hands in adoration. Nearly all are stone sephulchral steles, and the execution of them is rough and primitive in the extreme. Most are in the Musée du Louvre at Paris.

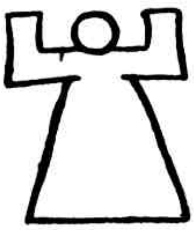


Figure 162.



Figure 163.



Figure 164.

Figures 162 and 163 are from the district of Constantine and show a figure raising its arms in adoration. In Figure 164, also from Constantine, the person bears a palm branch in the right hand. Above is a hieroglyphic representing either the Lunar Disc or the Sun in the heavens; but more probably the former.

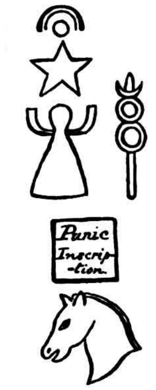


Figure 165.

Figure 165 is a more complicated stele. Above is the symbol already mentioned, then comes the sign of the Pentagram, represented by a five-pointed star, towards which the person raises his or her hands. Besides the latter is a rude form of caduceus. A brief inscription follows in the Punic character. The Punic or Carthaginian language is usually considered to have been a dialect of Phœnician, and Carthage was of course a colony of Tyre. Beneath the Punic inscription is a horse's head in better drawing than the sculpture of the rest of the stele, which would seem to imply that the rudeness of the representation of the human figure is intentional. This and the following stele are also from Constantine.

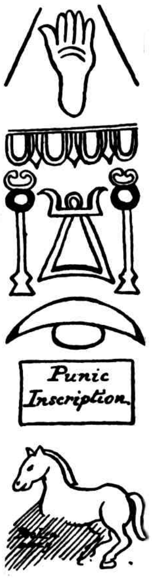


Figure 166.

In Figure 166 again, the horse is best delieated by far. In addition to the other symbols is also a hand or foot, for it is almost impossible to distinguish which, at the head of the stele, followed by an egg-and-tounge moulding. The figure of the person with the arms raised is treated as a pure hieroglpyh and is placed between two rude caducei. The Lunar or Solar symbol follows.

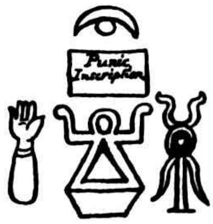


Figure 167.

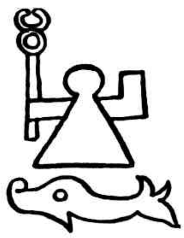


Figure 168.



Figure 169.

Figure 167, also from Constantine, shows the last-mentioned symbol above. The figure with the arms raised is simply a hieroglyph, and is placed between and arm and a hand on the one side, and a rude caduceus on the other. Figure 168 shows the person holding a rude caduceus in the right hand, and standing above a dolphin.. This latter, as in the case of the horse in 165 and 166, is by far the best delineated. Figure 169, this also being from Constantine, shows the usual human hieroglyph between a caduceus and a cresent.

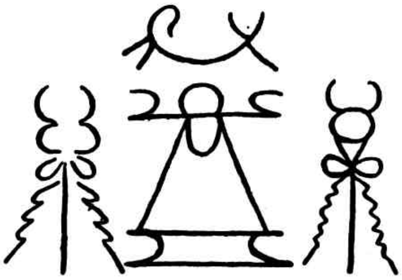


Figure 170.

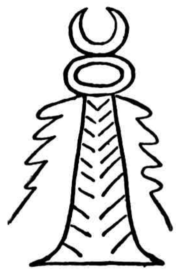


Figure 171.

Figure 170 is from the site of ancient Carthage. It is very rough in workmanship, and the designs are mere scratchings on the stone. The *ensemble* has the effect of an evil Sigil. Figure 171 is also from Carthage and the various symbols appear to have been compressed into and synthesised in the form of a peculiarly evil-looking caduceus.

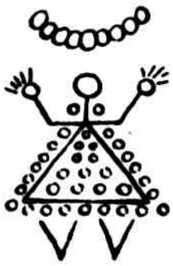


Figure 172.

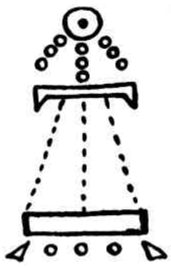


Figure 173.



Figure 174.

Figure 172 is from the decoration of a sepulchral urn found at Oldenburgh in Germany. It is remarkable as showing the same hieroglyphic human form with the crescent above; the latter in the Secret Seal of Solomon has a flattened top, and is therefore more like a bowl, and is placed across the hieroglyph. Figure 173 is an Egyptian design which would show an analogy between the symbol and the idea of the force of creation. Figure 174 is a stele from Phœnicia somewhat similar to the others, except that the rudimentary caducei in Figures 166 and 170 are here replaced by two roughly drawn Ionic columns. These last three designs are taken from the work of the Chevalier Emile Soldi-Colbert de Beaulieu, on the "*Lange Sacrée.*"



Figure 175.

In figure 175 is given the seal of the Spirit HALAHEL. This Spirit is said to be under the rule of BAEL, and to be of a mixed nature, partly good and partly evil, like the spirits of Theurgia-Goetia which follow in the second book of the Lemegeton.

NOTE.—I am not responsible for the accuracy of the above note.—ED.

THE OTHER MAGICAL REQUISITES.

THE other magical requisites are: a sceptre, a sword, a mitre, a cap, a long white robe of linen, and other garments for the purpose;[1] also a girdle of lion's skin three inches broad, with all the names written about it which be round the outmost part of the Magic Circle. Also perfumes, and a chafing-dish of charcoal kindled to put the fumes on, to smoke or perfume the place appointed for action; also anointing oil to anoint thy temples and thine eyes with; and fair water to wash thyself in. And in so doing, thou shalt say as David said:

THE ADORATION AT THE BATH.

"THOU shalt purge me with hyssop, O Lord! and I shall be clean : Thou shalt wash me, and I shall be whiter than snow."

And at the putting on of thy garments thou shalt say:

THE ADORATION AT THE INDUING OF THE VESTMENTS.

"BY the figurative mystery of these holy vestures (or of this holy vestment) I will clothe me with the armour of salvation in the strength of the Most High, ANCAR; AMACOR; AMIDES; THEODONIAS; ANITOR; that my desired end may be effected through Thy strength, O ADONAI! unto Whom the praise and glory will for ever and ever belong! Amen!"

After thou hast so done, make prayers unto God according unto thy work, as Solomon hath commanded.

THE CONJURATION TO CALL FORTH ANY OF THE AFORESAID SPIRITS.

I DO invocate and conjure thee, O Spirit, N.[2]; and being with power armed from the SUPREME MAJESTY, I do strongly command thee, by BERALANENSIS, BALDACHIENSIS, PAUMACHIA, and APOLOGIÆ SEDES; by the most Powerful Princes, Genii, Liachidæ, and Ministers of the Tartarean Abode; and by the Chief Prince of the Seat of Apologia in the Ninth Legion, I do invoke thee, and by invocating conjure thee. And being armed with

[1] In many codices it is written "a sceptre or sword, a mitre or cap." By the "other garments" would be meant not only under-garments, but also mantles of different colours.

[2] Here interpolate the name of the Spirit desired to be invocated. In some of the codices there are faint variations in the form of wording of the conjurations, but not sufficient to change the sense, *e.g.* "Tartarean abode" for "Tartarean seat," etc.

power from the SUPREME MAJESTY, I do strongly command thee, by Him Who spake and it was done, and unto whom all creatures be obedient. Also I, being made after the image of GOD, endued with power from GOD, and created according unto His Will, do exorcise thee by that most mighty and powerful name of GOD, EL, strong and wonderful; O thou Spirit N. And I command thee by Him who spake the Word and His FIAT was accomplished, and by all the names of GOD. Also by the names ADONAI, EL, ELOHIM, ELOHI, EHYEH ASHER EHYEH, ZABAOTH, ELION, IAH, TETRAGRAMMATON, SHADDÄI, LORD GOD MOST HIGH, I do exorcize thee and do powerfully command thee, O thou spirit N., that thou dost forthwith appear unto me here before this Circle in a fair human shape, without any deformity or tortuosity. And by this ineffable name, TETRAGRAMMATON IEHOVAH, do I command thee, at the which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembleth, and all the hosts of the celestials, terrestrials, and infernals do tremble together, and are troubled and confounded. Wherefore come thou, O spirit N., forthwith and without delay, from any or all parts of the world wherever thou mayest be, and make rational answers unto all things that I shall demand of thee. Come thou peaceably, visibly, and affably, now, and without delay, manifesting that which I shall desire. For thou art conjured by the name of the LIVING and TRUE GOD, HELIOREN, where-fore fulfil thou my commands, and persist thou therein unto the end, and according unto mine interest, visibly and affably speaking unto me with a voice clear and intelligible without any ambiguity.

REPEAT this conjuration as often as thou pleasest, and if the Spirit come not yet, say as followeth:

THE SECOND CONJURATION

I DO invocate, conjure, and command thee, O thou Spirit N., to appear and to show thself visibly unto me before this Circle in fair and comely shape, without any deformity or tortuosity; by the name and in the name IAH and VAU, which Adam heard and spake; and by the name of GOD, AGLA, which Lot heard and was saved with his family; and by the name IOTH, which Iacob heard from the angel wrestling with him, and was delivered from the hand of Esau his brother; and by the name ANAPHAXETON[1] which Aaron

[1] Or "Anapezeton."

heard and spake and was made wise; and by the name ZABAOTH,[1] which Moses named and all the rivers were turned into blood; and by the name ASHER EHYEH ORISTON, which Moses named, and all the rivers brought forth frogs, and they ascended into the houses, destroying all things; and by the name ELION, which Moses named, and there was great hail such as had not been since the beginning of the world; and by the name ADONAI, which Moses named, and there came up locusts, which appeared upon the whole land, and devoured all which the hail had left; and by the name SCHEMA AMATHIA which Ioshua called upon, and the sun stayed his course; and by the name ALPHA and OMEGA which Daniel named, and destroyed Bel, and slew the Dragon; and in the name EMMANUEL, which the three children, Shadrach, Meschach and Abed-nego, sang in the midst of the fiery furnace, and were delivered; and by the name HAGIOS; and by the SEAL[2] of ADONAI; and by ISCHYROS, ATHANATOS, PARACLETOS; and by O THEOS, ICTROS, ATHANATOS; and by these three secret names, AGLA, ON, TETRAGRAMMATON, do I adjure and constrain thee. And by these names, and by all the other names of the LIVING and TRUE GOD, the LORD ALMIGHTY, I do exorcize and command thee, O Spirit N., even by Him Who spake the Word and it was done, and to Whom all creatures are obedient; and by the dreadful judgements of GOD; and by the uncertain Sea of Glass, which is before the DIVINE MAJESTY, mighty and powerful; by the four beasts before the throne, having eyes before and behind; by the fire round about the throne; by the holy angels of Heaven; and by the mighty wisdom of GOD; I do potently exorcise thee, that thou appearest here before this Circle, to fulfil my will in all things which shall seem good unto me; by the Seal of BASDATHEA BALDACHIA; and by this name PRIMEUMATON, which Moses named, and the earth opened and did swallow up Kora, Dathan, and Abiram. Wherefore thou shalt make faithful answers unto all my demands, O Spirit N., and shalt perform all my desires so far as in thine office thou art capable hereof. Wherefore, come thou, visibly, peacably, and affably, now without delay, to manifest that which I desire, speaking with a clear and perfect voice, intelligibly, and to mine understanding.

[1] Or "Tzabaoth." [*Heb*., צבאות, hosts or armies]

[2] In some "By the Seat of Adonai" or "By the Throne of Adonai." In these conjurations and elsewhere in the body of the text I have given the divine names as correctly as possible.

IF HE come not yet at the rehearsal of these two first conjurations (but without doubt he will), say on as followeth; it being a constraint:

THE CONSTRAINT

I DO conjure thee, O thou spirit N., by all the most glorious and efficacious names of the MOST GREAT AND INCOMPREHENSIBLE LORD GOD OF HOSTS, that thou comest quickly and without delay from all parts and places of the earth and world wherever thou mayest be, to make rational answer unto my demands, and that visibly and affably, speaking with a voice intelligible unto mind understanding as aforesaid. I conjure and constrain thee, O thou spirit N., by all the names aforesaid; and in addition by these seven great names wherewith Solomon the Wise bound thee and thy companions in a Vessel of Brass, ADONAI, PREYAI (or PRERAI), TETRAGRAMMATON, ANAPHAXETON (or ANAPHENETON), INESSENFATOAL (or INESSENFATALL), PATHTUMON (or PATHATUMON), and ITEMON; that thou appearest here before this Circle to fulfil my will in all things that seem good unto me. And if thou be still so disobedient, and refusest still to come, I will in the power and by the power of the name of the SUPREME AND EVERLASTING LORD GOD Who created both thee and me and all the world in six days, and what is contained therein, EIE, SARAYÉ, and by the power of this name PRIMEUMATON which commandeththe whole host of Heaven, curse thee, and deprive thee of thine office, joy,a dn place, and bind thee in the depths of the Bottomless Pit or Abyss, there to remain unto the Day of the Last Judgement. And I will bind thee in the Eternal Fire, and into the Lake of Flame and of Brimstone, unless thou comest quickly and appearest here before this Circle to do my will. Therefore, come thou! in and by the holy names ADONAI, ZABAOTH, ADONAI, AMIORAN. Come thou! for it is ADONAI who commandest thee.

IF THOU hast come thus far, and yet he appeareth not, thou mayest be sure that he is sent unto some other place by his King, and cannot come; and if it be so, invocate the King as here followeth, to send him. But if he do not come still, then thou mayest be sure that he is bound in chains in hell, and that he is not in the custody of his King. If so, and thou still hast a desire to call him even from thence, thou must rehearse the general curse which is called the Spirits' Chain.

Here followeth, therefore, the Invocation of the King:[1]

THE INVOCATION OF THE KING.

O THOU great, powerful, and mighty King AMAIMON, who bearest rule by the power of the SUPREME GOD EL over all spirits both superior and inferior of the Infernal Order in the Dominion of the East; I do invocate and command thee by the especial and true name of GOD; and by that God that Thou Worshippest; and by the Seal of thy creation; and by the most mighty and powerful name of God, IEHOVAH TETRAGRAMMATON who cast thee out of heaven with all other infernal spirits; and by all themost powerful and great names of GOD who created Heaven, and Earth, and Hell, and all things in them contained; and by their power and virtue; and by the name PRIMEUMATON who commandeth the whole host of Heaven; that thou mayest cause, enforce, and compel the Spirit N. to come unto me here before this Circle in a fair and comely shape, without harm unto me or unto any other creature, to answer truly and faithfully unto all my requests; so that I may accomplish my will and desire in knowing or obtaining any matter or thing which by office thou knowest is proper for him to perform or accomplish, through the power of GOD, EL, who created and doth dispose of all things both celestial, aërial, terrestrial, and infernal.

AFTER thou shalt have invocated the King in this manner twice or thrice over, then conjure the spirit thou wouldest call forth by the aforesaid conjurations, rehearsing them several times together, and he will come without doubt, if not at the first or second time of rehearsing. But if he do not come, add the "Spirits' Chain" unto the end of the aforesiad conjurations, and he will be forced to come, even if he be bound in chains, for the chains must break off from him, and he will be at liberty.

THE GENERAL CURSE, CALLED THE SPIRITS' CHAIN, AGAINST ALL SPIRITS THAT REBEL.

O THOU wicked and disobedient spirit N., because thou hast rebelled, and hast not obeyed nor regarded my words which I have rehearsed; they being all glorious and incomprehensible names of the true GOD, the maker and creator of thee and of me, and of all the world; I DO, by the power

[1] It will depend on the quarter to which the Spirit is attributed, which of the four chief kings is to be invoked.

of these names the which no creature is able toresist, curse thee into the depths of the Bottomless Abyss, there to remain unto the Day of Doom in chains, and in fire and brimstone unquenchable, unless thou forthwith appear here before this Circle, in this triangle to do my will. And, therefore, come thou quickly and peaceably, in and by these names of GOD, ADONAI, ZABAOTH, ADONAI, AMIORAN; come thou! come thou! for it is the King of Kings, even ADONAI, who commandeth thee.

WHEN thou shalt have rehearsed thus far, but still he cometh not, then write thou his seal on parchment and put thou it into a strong black box;[1] with brimstone, assafœtida, and such like things that bear a stinking smell; and then bind the box up round with iron wire, and hang it upon the point of thy sword, and hold it over the fire of charcoal; and say as followeth unto the fire first, it being placed toward that quarter when the Spirit is to come:

THE CONJURATION OF THE FIRE

I CONJURE thee, O fire, by him who made thee and all other creatures for good in the world, that thou torment, burn, and consume thais Spirit N., for everlasting. I condemn thee, thou Spirit N., because thou art disobedient and obeyest not my commandment, nor keepest the precepts of the LORD THY GOD, neither wilt thou obey me nor mine invocations, having thereby called thee forth, I, who am the servant of the MOST HIGH AND IMPERIAL LORD GOD OF HOSTS, IEHOVAH, I who am dignified and fortified by His celestial power and permission, and yet thou comest not to answer these my propositions here made unto thee. For the which thine averseness and contempt thou art guilty of great disobedience and rebellion, and therefore shall I excommunicate thee, and destroy thy name and seal, the which I have enclosed in this box; and shall burn thee in the immortal fire and bury thee in immortal oblivion; unless thou immediately come and appear visibly and affably, friendly and courteously here unto be before this Circle, in this triangle, in a form comely and fair, and in no wise terrible, hurtful, or frightful to me or any other creature whatsoever upon the face of earth. And thou shalt make rational answers unto my requests, and perform all my desires in all things, that I shall make unto thee.

[1] This box should evidently be in metal or in something which does not take fire easily. [[♂, which is the corruption of ☉, is best.]]

AND if he come not even yet, thou shalt say as followeth:

THE GREATER CURSE.[1]

NOW, O thou Spirit N., since thou art still pernicious and disobedient, and wilt not appear unto me to answer unto such things as I would have desired of thee, or would have been satisfied in; I do in the name, and by the power and dignity of the Omnipresent and Immortal Lord God of Hosts IEHOVAH TETRAGRAMMATON, the only creator of Heaven, and Earth, and Hell, and all that is therein, who is the marvellous Disposer of all things both visible and invisible, curse thee, and deprive thee of all thine office, joy, and place; and I do bind thee in the depths of the Bottomless Abyss there to remain until the Day of Judgement, I say into the Lake of Fire and Brimstone which is prepared for all rebellious, disobedient, obstinate, and pernicious spirits. Let all the company of Heaven curse thee! Let the sun, moon, and all the stars curse thee! Let the LIGHT and all the hosts of Heaven curse thee even into the fire unquenchable, and into the torments unspeakable. And as thy name and seal contained in this box chained and bound up, shall be choked in sulphurous stinking substances, and burned in this material fire; so in the name IEHOVAH and by the power and dignity of these three names, TETRAGRAMMATON, ANAPHAXETON, and PRIMEUMATON, I do cast thee, O thou wicked and disobedient Spirit N, into the Lake of Fire which is prepared for the damnèd and accursèd spirits, and there to remain unto the day of doom, and never more to be remembered before the face of GOD, who shall come to judge the quick, and the dead, and the world, by fire.

THEN the exorcist must put the box into the fire, and by-and-by the Spirit will come, but as soon as he is come, quench the fire that the box is in, and make a sweet perfume, and give him welcome and a kind entertainment, showing unto him the Pentacle that is at the bottom of your vesture covered with a linen cloth, saying:

[1] In some codices this is called "the Curse" only; but in one or two the "Spirits' Chain" is called "the Lesser Curse," and this the "Greater Curse."

THE ADDRESS UNTO THE SPIRIT UPON HIS COMING

BEHOLd thy confusion if thou refusest to be obedient! Behold the Pentacle of Solomon which I have brought here before thy presence! Behold the person of the exorcist in the midst of the exorcism; him who is armed by GOD and without fear; him who potently invocateth thee and calleth thee forth unto apperance; even him, thy master, who is called OCTINOMOS. Wherefore make rational answer unto my demands, and prepare to be obedient unto thy master in the name of the Lord:

BATHAL OR VATHAT RUSHING UPON ABRAC!
ABEOR COMING UPON ABERER![1]

THEN he or they will be odedient, and bit thee ask what thou wilt, for he or they be subjected by God to fulfil our desires and commands. And when he or they shall have appeared and showed himself or themselves humbly and meek, then shalt thou rehease:

THE WELCOME UNTO THE SPIRIT.

WELCOME Spirit N., O most noble king[2] (*or* 'kings')! I say thou art welcome unto me, because I have called thee through Him who hast created Heaven, and Earth, and Hell, and all that is in them contained, and because also thou hast obeyed. By that same power by the which I have called thee, forth, I bind thee, that thou remain affably and visibly here before this Circle (*or* 'before this Circle and in this Triangle') so constant and so long as I shall have occasion for thy presence; and not to depart without my licence until thou hast duly and faithfull performed my will without any falsity.

THEN standing in the midst of the Circle, thou shalt stretch forth thine hand in a gesture of command and say:

"BY THE PENTACLE OF SOLOMON HAVE I CALLED THEE! GIVE UNTO ME A TRUE ANSWER."

Then let the exorcist state his desires and requests.

And when the evocation is finished, thou shalt licence the Spirit to depart thus:

[1] In the Latin, "Bathal vel Vathat super Abrac ruens! Abeor veniens super Aberer!" [[Hence these are not names of G[od]∴ the V[ast]∴ O[ne]∴ as it would be *ruentis, venientis*.]]

[2] Or whatever his dignity may be.

THE LICENCE TO DEPART

O THOU Spirit N., because thou hast diligently answered unto my demands, and hast been very ready and willing to come at my call, I do here licence thee to depart unto thy proper place; without causing harm or danger unto man or beast. Depart, them I say, and be thou very ready to come at my call, being duly exorcised and conjured by the sacred rites of magic. I charge thee to withdraw peaceably and quietly, and the peace of GOD be ever continued between thee and me! AMEN!

AFTER thou hast given the Spirit licence to depart, thou art not to go out of the circle until he or they be gone, and until thou shalt have made prayers and rendered thanks unto God for the great blessings He hath bestowed upon thee in granting thy desires, and delivering thee from all the malice of the enemy the devil.

Also note! Thou mayest command these spirits into the Vessl of Brass in the same manner as thou dost into the triangle, by saying: "that thou dost forthwith appear before this Circle, in this Vessel of Brass, in a fair and comely shape," etc., as hath been shown in the foregoing conjurations.

EXPLANATION OF CERTAIN NAMES USED IN THIS BOOK LEMEGETON[1]

Eheie. Kether.	Almighty God, whose dwelling is in the highest Heavens:
Haioth.	The great King of Heaven, and of all the powers therein:
Methrattton.	And of all the holy hosts of Angels and Archangels:
Reschith.	Hear the prayers of Thy servant who putteth his trust in Thee:
Hagalgalim.	Let thy Holy Angels be commanded to assist me at this time and at all times.
Iehovah.	God Almighty, God Omnipotent, hear my prayer:
Hadonat.	Command Thy Holy Angels above the fixed stars:
Ophanim.	To be assisting and aiding Thy servant:
Iophiel.	That I many command all spirits of air, water, fire, earth, and hell:
Masloth.	So that it may tend unto Thy glory and unto the good of man.
Iehovah.	God Almighty, God Omnipotent, hear my prater:
Elohim.	God with us, God be always present with us:
Binah.	Strengthen and support us, both now and for ever:
Aralim.	In these our undertakings, which we perform but as instruments in Thy hands:

Zabbathi (should be Shabbathii). In the hands of Thee, the great God of Sabaoth.

Hesel (should be Chesed). Thou great God, governor and creator of the planets, and of the Host of Heaven:

Hasmalim (should be Chashmalim). Command them by Thine almighty power.

Zelez (should be Zedeq). To be now present and assisting to us Thy poor servants, both now and for ever.

Elohim Geber (should be Gibor). Most Almighty and eternal and ever living Lord God:

Seraphim. Command thy seraphim:

[1] This explanation, or paraphrased prayer, only exists in one codex as far as my knowledge goes. The Qabalist will remark that the orthography of several of the Qabalistical names is incorrect I give it, however, as it stands.—TRANS. [In any case it is worthless; the names mean nothing of the kind.—ED.]

Camael, Madim. To attend on us now at this time, to assist us, and to defend us from all perils and dangers.
Eloha. O Almighty God! be present with us both now and for ever:
Tetragrammaton. And let thine Almighty power and presence ever guard and protect us now and for ever:
Raphael. Let thy holy angel Raphael wait upon us at this present and for ever:
Schemes (or Schemesh). To assist us in these our undertakings.

Iehovah. God Almighty, God Omnipotent, hear my prayer:
Sabaoth. Thou great God of Sabaoth:
Netzah (or Netzach). All-seeing God:
Elohim. God be present with us, and let thy presence be now and always present with hus:
Haniel. Let thy holy angel Haniel come and minister unto us at this present.

Elohim. O God! be present with us, and let thy presence be now and always present with us:
Sabaoth. O thou great God of Sabaoth, be present with us at this time and for ever:
Hodben (should be Hod simply). Let Thine almighty power defend us and protect us, both now and for ever:
Michael. Let Michael, who is, under Thee, general of thy heavenly host:
Cochab. Come and expel all evil and dnager from us both now and for ever.

Sadai. Thou great God of all wisdom and knowledge:
Jesal (should be Yesod). Instruct Thy poor and most humble servant:
Cherubim. By Thy holy cherubim:
Gabriel. By Thy Holy Angel Gabriel, who is the Author and Messenger of good tidings:
Levanah. Direct and support us at this present and for ever.

The Explanation of the Two Triangles[1] in the Parchment

Alpha and Omega. Thou, O great God, who art the beginning and the end;

Tetragrammaton. Thou God of Almighty power, be ever present with us to guard and protect us, and let Thy Holy Spirit and presence be now and always with us:

Soluzen. I command thee, thou Spirit, of whatsoever region thou art, to come unto this circle:

Halliza. And appear in human shape:

Bellator (or Ballaton). And speak unto us audibly in our mother-tongue:

Bellonoy (or Bellony). And show, and discover unto us all treasure that thou knowest of, or that is in thy keeping, and deliver it unto us quietly.

Hallii. Hra. And answer all such questions as we may demand without any defect now at this time.

An Explanation of Solomon's Triangle.

Anephezeton. Thou great God of all the Heavenly Host:

Primeumaton. Thou who art the First and Last, let all spirits be subject unto us, and let the Spirit be bound in this triangle, which disturbs[2] this place:

Michael. By Thy Holy Angel Michael, until I shall discharge him.

(Here endeth this First Book of the Lemegeton, which is called the Goëtia.)

[1] Evidently meaning both the Hexagram and the Pentagram of Solomon. (*See figures on plate facing p.* 39)

[2] It is doubtful whether by "disturbs" is indented the Spirit or the triangle itself.

Y^{se} Conjuratiouns of ye Booke Goetia in ye Lemegeton which Solomoun ye Kynge did give unto Lemuel hys sonne, rendered into ye Magicall or Angelike Language by our Illustrious and ever-Glorious Frater, ye Wise Perdurabo, that Myghtye Chiefe of ye Rosy-Cross Fraternitye, now sepulchred in ye Vault of ye Collegium S.S. And soe may we doe alle!

ATTE Y^{E} BATHES OF ART.

Asperges me, Domine, hyssopo, et mundabor:
Lavabis me, et super nivem dealbabor.

ATTE Y^{E} INDUYINGE OF Y^{E} HOLY VESTURES.

Do-kikale vanunesa zodimezoda pire, ol aladonu na-e-el do-
In the mystery of these vestures of the Holy Ones, I gird up my power in
atataahé piamol-el od Vaoanu, do-elunusa Jaida: Ancor:
the girdles of righteousness and truth, in the power of the Most High: Ancor:
Amacor: Amides: Theodonias: Anitor: Christeos micaelzodo na-e-
Amacor: Amides: Theodonias: Anitor: let be mighty my power:
el: christeos apila: do-elonusa Adonai, kasaremé e-karinu od
let it endure for ever: in the power of Adonai, to whom the praise and
busada tarianu lu ipamisa. AMEN.
the glory shall be; whose end cannot be.

Y[E] FYRSTE CONJOURATIOUN.

Ol vinu od zodakame, Ilasa, Gahé N.:[1] od elanusahé vaoresagi
I invoke and move thee, O thou, Spirit N.: and being exalted above ye
Jaida, gohusa pujo ilasa, darebesa do-o-i-apé Bera-
in the power of the Most High, I say unto thee, Obey! in the name Bera-
lanensis, Baldachiensis, Paumachia, od Apologiae Sedes: od
lanensis, Baldachiensis, Paumachia, and Apologiae Sedes: and
micaelzodo aretabasa, gahém nure Liachidae od quoódi Salamanu
of the mighty ones who govern, spirits, Liachidae and ministers of the House
telocahé: od Tabaäme Otahila Apologiae do em Poamala, ol
of Death: and by the chief Prince of the seat of Apologia in the Ninth Legion, I do
vinu-ta od zodaméta! Od elanusahé vaoresagi Jaida,
invoke thee and by invoking conjure thee. And being exalted above ye in the power of the Most
gohusa pujo ilasa, darebesa, do-o-i-apé totza das cameliatza od asá,
High, I say unto thee, Obey! in the name of him who spake and it was,
kasaremé tofagilo tolteregi darebesa. Pilahé Ol, das Jada oela
to whom all creatures and things obey. Moreover I, whom God made
azodiazodore Jada, das i qo-o-al marebi totza jijipahé, larinuji ilasa
in the likeness of God, who is the creator according to his living breath, stir thee up
do-o-i-apé das i salada micaelazodo Jada, El, micaelzodo od
in the name which is the voice of wonder of the mighty God, El, strong and
adapehaheta: ilasa gahé N. Od ol gohusa pujo ilasa, darebesa,
unspeakable, O thou Spirit N. And I say to thee, obey,
do-o-i-apé totza das cameliatza od isa od do vomesareji do-o-i-ainu
in the name of him who spake and it was; and in every one of ye, O ye names of
Jada. Pilahé do-o-i-apé Adonai, El, Elohim, Elohi, Ehyeh Asher
God! Moreover in the names Adonai, El, Elohim, Elohi, Ehyeh Asher
Ehyeh, Zabaoth, Elion, Jah, Tetragramamton, Shaddai, Enayo Jad
Ehyeh, Zabaoth, Elion, Iah, Tetragrammaton, Shaddai, Lord God
Jaida, ol larinuji ilasa od do-vamepelifa gohus, darebesa! ilasa
Most High, I stir thee up; and in our strength, I say Obey! O
gahé N. Zodameranu ca-no-quoda olé oanio; asapeta komeselahe
Spirit N. Appear unto His servants in a moment; before the circle
azodiazodore olalore od fetahé-are-zodi. Od do-o-a-ipé adapehaheta
in the likeness of a man; and visit me in peace. And in the ineffable name
Tetragrammaton Jehevohe, gohus, darebesa: soba sapahé
Tetragrammaton Iehovah, I say, Obey! whose mighty sound being
elonusahinu nazoda poilapé, zodonugonu caelazod holados, pereje
exalted in power the pillars are divided, the winds of the firmament groan aloud; the fire

[1] [[N may = ADNI even! since the K[ingdom] of H[eaven] suffereth violence &c.]]

je-ialoponu: caogsaga zodaca do-jizodajazoda, od tofajilo Salamanu

burns not; the earth move in earthquakes; and all things of the house

pe-ripesol, od caosaji, od faorejita oresa cahisa ta jizodajazoda, od

of heaven and earth and the dwelling-place of darkness are as earthquakes, and

cahisa do-mire, od ovankaho do-koratzo. Niisa, eca, ilasa gahé N.

are in torment, and are confounded in thunder. Come forth, sO Spirit N.

olé oanio: christeos faorejita afafa, imumamare laiada, od darebesa

in a moment: let thy dwelling-place be empty, apply unto us the secrets of Truth and obey

na-e-el. Niisa, fatahe-are-zodi, zodameranu pujo ooaona; zodoreje:

my power. Come forth, visit us in peace, appear unto my eyes; be friendly:

darebesa jiipahé! Lapé ol lariniji-ta do-o-i-apé Jada Vaoanu das

Obey the living breath! For I stir thee up in the name of the God of Truth who

apila, Helioren. Darebesa jijipahe, eca, do-miame pujo valasa,

liveth for even, Helioren. Obey the living breath, therefore continually unto the end

ta anugelareda: zodameranu ooaona: zodoreje: gohola laiada

as my thoughts; appear to my eyes: therefore be friendly: speaking the secrets

do-vianu od do-omepe!

of Truth in voice and in understanding.

Y[E] SECOUNDE CONJOURATIOUN

Ol vinu ilasa, od zodakame ilasa, od larinuji ilasa, ilasa Gahé N.:

I invoke thee, and move thee, and stir thee up O Spirit N.:

zodameranu pujo-ooaona asapeta komeselahe azodiazodore olalore

appear unto my eyes before the circle in the likeness of a man

do-o-a-ipé od quo-o-a-ipé Jah od Vau, das Adam cameliatza: od

in the names and by the name Iah and Vau, which Adam spake and

do-o-a-ipé Jada, Agla, das Lot cameliaza: od asa ta obelisonugi

in the name of God, Agla, which Lot spake: and it was as pleasant deliverers

pujo-totza od totza salamanu; od do-o-a-ipé Joth das Jakob

unto him and his house and in the name Ioth which Iacob

cameliatza, do-bianu Piré das adarepanu totza, od asata

spake in the voice of the Holy ones who cast him down, and it was also

obelisonuji do vanupehe Esau totza e-si-asacahé: od do-o-a-ipé

as pleasant deliverers in the anger of his brother and in the name

Anaphaxeton das Aaron cameliatza od asa ta ananael: od do-o-a-ipé

Anaphaxeton which Aaron spake and it was as the Secret Wisdom and in the name

Zabaoth das Mosheh cameliatza, od tofajilo zodinu asa ta kanila: od

Zabaoth which Mosheh spake, and all things of water were as blood; and

do-o-a-ipé Asher Ehyeh Oriston, das Mosheh cameliatza od tofajilo

in the name Asher Ehyeh Oriston, which Mosheh spake, and all

zodinu asa yolaki hami das vaugeji das goholore pujo salamanu, das
waters were bringing forth creaures who wax strong, which lifted up unto the houses, which

quasabé tofajilo: od do-o-a-ipé Elion, das Mosheh cameliatza, od asa
destroy all things and in the name of Elion which Mosheh spake, and it was as

oroeri caelazod coresa ta asage do homila Ipame caosago od
stones from the firmament of wrath, such as was not in the ages of Time the beginning of the Earth

do-o-a-ipé Adni, das Mosheh cameliatz od zodameranu hami caosago,
and in the name of Adni, which Mosheh spake and there appeared creatures of earth

das quasabé das oreri ge-poilape: od do-o-a-ipé Schema Amathia, das
who destroyed what the big stones did not: and in the name Schema Amathia, which

Joshua vinu od rore pa-aotza vaoresaji ili-i tahila Gibeon, od
Ioshua invoked, and the Sun remained over ye, O ye hills the seats of Gibeon, and

do-o-a-ipé Alpha od Omega, das Daniel cameliatza, od quasabe Bel
in the names Alpha and Omega which Daniel spake, and destroyed Bel

od Vovina: od do-o-a-ipé Emmanuel das Nore Jada oekarimi
and the Dragon: and in the name Emmanuel which the sons of God sang praises

notahoa Jalapereji, od ca-ca-come do-zodilodarepe: od do-o-a-ipé
in the midst of the burning plain, and flourished in conquest: and in the name

Hagios: od do-tahila Adni: od do Ischyros, Athanatos, Paracletos:
Hagios: and by the Throne of Adni, and in Ischyros, Athanatos, Paracletos:

od do O Theos, Ictros, Athanatos. Od do veunesa omaósa laiada
and in O Theos, Ictros, Athanatos. And in these names of secret truth,

Agla, On, Tetragrammaton, vinu ol od zodame ilasa. Od do
Agla, On, Tetragrammaton, do I invoke and move thee. And in

vaunesa omaóasa, od tofajilo das cahisa do-o-a-inu Jada laiada
these names, and all things that are the names of the God of Secret Truth

das apila, Ja-i-don. Ol vinu od larinuji ilasa, Ilasa gahé N.
who liveth for ever, the All-Powerful. I invoke and stir thee up, O spirit N.

nomiji do totza das goho od asa, casareme tofajilo tol-
Even by him who spake and it was, to whom all creatures

toregi darebesa: od do balatune od vaunupehe Jada: od do
are obedient and in the Extreme Justice and Anger of God; and by the

zodimibe das i asapeta basada Jada, micaelzodol od ji: do toltoreji
veil (?) that is before the glory of God, mighty; and by the creatures

jijipahe asapeta otahila soba ooaona cahisa ra-as od bolanu: do
of living breath before the Throne whose eyes are east and west; by

perejé do iala-pire-gahé otahila: do pire peripesol: od do ananael
the fire in the fire of just Glory of the Throne; by the Holy ones of Heaven; and by the secret

Jada: Elonusahé larinuji ilasa ol: zodameranu asapeta vaunesa
wisdom of God, I, exalted in power, stir thee up. Appear before this

komeselahe; darebesa do tofajilo das gohus: do emetajisa Basdathea
circle; obey in all things that I say; in the seal Basdathea

Baldachia; od do vaunesa do-o-a-inu Primeumaton, das Mosheh
Baldachia; and in this Name Primeumaton, which Mosheh
cameliatza, od caosaji poilape, od Korah, Dathan, od Abiram lonukaho
spake, and the earth was divided, and Korah, Dathan, and Abiram fell
pi-adapehé. Eca darebesa do-tofajilo ilasa gahé N. darebesa go-a-
in the depth. Therefore obey in all things, O spirit N., obey thy crea-
anu. Niisa, ilasa; zodameranu pujo-ooaona felathe-are-zodi;
tion. Come thou forth; appear unto my eyes; visit us in peace,
zodoreje: niisa ole oanio: darebesa na-e-el, gohola laiada
be friendly; come forth in the 24th of a moment; obey my power, speaking the secrets of
do-viana od do-omepe.
Truth in voice and in understanding!

YE CONSTRAYNTE.

Ol larinuji-ilasa ilasa gahé N. do tofijila das kahisa do-o-a-inu busada
I stir thee up, O spirit N. in all things that are the names of glory
od mikaelzodo. Jada Darisapa das i darilapi omepe, Adni Ihvh
and power of God the Great One who is greater than understanding, Adni Ihvh
Tzabaoth: niisa ole oanio: christeos faorejita afafa; imimuamare
Tzabaoth, come forth in the 24th of a moment, let Thy dwelling-place be empty; apply thyself unto
laiada od darebesa na-e-el: zodameranu pujo-ooaona fetahe-are-
the secret truth and obey my power: appear unto my eyes, visit us in peace,
zodi, gohola laiada do-bianu od do-omepe. Ol larinuji-ilasa od
speaking the secrets of truth in voice and understanding. I stir thee up and
zodakame ilasa gahé N. do tofijila do-o-a-inu ds goho i eli: od ol
move thee, O spirit N., in all the names that I have said, and I
vamuela vaunesa ela od norezoda do-o-a-inu quiinu Solomon, enayo
add these one and six names wherein Solomon, the lord
ananael, aala amiranu gahé vimé, do-yodizodopé Adni
of the secret wisdom, placed yourselves, spirits of wrath, in a vessel, Adonai,
Preyai Tetragrammaton, Anaphaxeton Inessenfatoal Pathtomon od
Preyai Tetragrammaton, Anapahexton Inessenfatoal, Pathtomon and
Itemon: zodameranu asapeta vaunesa comeselahe: darebesa do
Itemon: appear before this circle; obey in
tofijila na-e-el. Od ta ilasa iehe totza das je-dare-pasa od je-niisa,
all things my power. And as thou art he that obeys not and comes not
ol tarianu, do-na-e-el O Jada Jaida das apila, soba i go-o-al tofijilo
I shall be in thy power, O God Most High that lvieth for ever, who is the creator of all things
do-norezoda basajime, Eie, Saraye, od do-na-e-el do-o-i-apé
in six days Eie, Saraye, and in my power in the name

Primeumaton das bojira voresa poamal peripesol, Amema ilasa, od
Primeumaton that ruleth over the palaces of heaven, Curse Thee, and
quasahé otahila, mozod, od elonusa, od ol commemahé ilasa pi-
destroy thy seat, joy and power; and I bind thee in
adapehe Abaddon, pa-aolza kakareji besajinu zodizodarasa soba lu
the depth of Abaddon, to remain until the day of judgement whose end
ipamisa. Od commemahé do pereje salabarotza kynutzire faboanu,
cannot be. And I bind thee in the fire of sulphur mingled with poison
od zodumebi pereji od salabarotza: niisa, eca, darebesa na-e-el od
and the seas of fire and sulphur: come forth, therefore, obey my power and
zodameranu asapeta vaunesa komesalohé. Eca, niisa, do-o-i-apé
appear before this circle. Therefore come forth in the name of
pire Adni, Zabaoth, Adonai, Amioran. Niisa! lapé zodiredo Adni
the Holy Ones Adni Zabaoth, Adonai Amioran. Come! for I am Adonai
das larinuji elasa.
who stir thee up.

YE POTENT INVOCATIOUN OF HYS KYNGE

Ilasa darisapa, micaelzodo, tabaame, Amaimon, das bojipa alonusahi
O thou great powerful governer Amaimon,[1] who reigneth exalted in the
Jaida El voresa tofijilo gahé do elonu-dohe Ka-as,
power of the only El above all spirits in the kingdoms of the East,
(Babaje, Bobanu, Lucala,) ol vinu od zodakame ilasa do-o-a-ipé
(South, West, North), I invoke and move thee in the name of
vaoanu Mada, od do Mada soba ilasa iehe boaluahe: od do
the true God, and in God whom thou worshippest: and in
Emetâjisa qoaäna: od do-o-a-o-ipe micaelzodo Mada, Jehevohe
the seal of thy creation: and in the mighty names of God, Iehevohe
Tetragrammaton das adarepanu ilasa peripesol, ilasa od gahé
Tetragrammaton, who cast thee down from Heaven, thou and the spirits of
oresa: od do-o-a-ipe tofijilo micaelzodo Mada das i quo-á-al peripesol,
darkness, and in all the names of the mighty God who is the creator of Heaven
od caosagi, od faorejita oresa, od tofijilo; od do uo elonusa od
and earth, and the dwelling of darkness, and all things and in their power and
lukiftias; od do-o-a-ipe Primeumaton das bojipa voresa pooumala
brightness; and in the name Primeumaton who reigns over the palaces
peripesol: Polakame, gohus, gahé N., Polakame totza ole oanio:
of Heaven. Bring forth, I say, the spirit N.; bring him forth in the 24th of a moment
christeos totza faorejita afafa; kakareji fetahe-are-zodi gohola
let his dwelling be empty until he visit us in peace, speaking the

[1] Or Gaap, Paimon, Zodimay, as the case may be.

laiada: kakareji dorebasa na-e-el od totza quaa, elonusahi Mada, El,
secrets of truth; until he obey my power and his creation in the power of God, El,
das i quo-o-al sa das larasada tofiljilo; peripesol, caelazod, caosago,
who is the Creator and doth dispose of all things, heaven, firmament, earth,
od faorejita oresa.
and the dwelling of darkness.

Y^E GENERALL CURSE

YCLEPT Y^E SPIRITS' CHAYNE, AGAYNSTE ALL SPIRITS Y^T REBELLE.

Ilasa babalonu gahé N., das ge-dorebesa, bajilenu ohorela, od vinu
O thou wicked spirit N. that obeyed not, because I made a law and invoked
omaosa busada od adapehaheta Mada Vooanu go-a-al tofijilo, od ilas
the names of the glorious and infeffable God of Truth, the creator of all, and thou
ge-dorebesa sapahé das gohas: eca ol amema ilasa pi-adapahe
obeyest not the mighty sounds that I make: therefore I curse thee in the depth
Abaddon pa-aotza kakoreji besajinu zodizodarasa do-mire, do-pereji
of Abaddon to remain until the day of judgement in torment in fire
od do salaberotza ds lu ipamisa, kakareji ilas zodameranu asapeta
and in sulphur without end, until thou appear before
komselahé od dorebesa na-e-el. Niisa, eca, olé oanio, asapeta
our will and obey my power. Come, therefore, in the 24th of a moment, before
komselahe do i-be-da, do-o-o-apé vaunesa, od quo-o-i-apé Mada
the circle in the triangle in this name and by this name of God,
Adni, Tzabaoth, Adonai, Amioran. Niisa! Niisa! lapé Enayo
Andi, Tzabaoth, Adonai, Amioran. Come! Come! for it is the Lord
Enayo, Adonai, das larinuji-ilasa.
of Lords Adni, that stirreth thee up.

Y^E CONJOURATIOUN OF Y^E FYRE.

Ol larinuji, ilasa pereje, do totza das i qo-o-ala-ilasa od tofijila
I stir thee up, O thou fire, in him who is thy Creator and of all
tol-toreji: miré, ialaponu, quasabe gahe N. paida soba lu ipamis: ol
creatures. Torment, burn, destroy the spirit N. always whose end cannot be,
ad peranuta ilasa do zodizodaresa s do balatime, ilasa gahé N.,
I judge thee in judgement and in extreme justice, O spirit N.,
bajilenu iehe totza ds ge-darebesa na-e-el, od ge-darebesa das ohorela
because thou art he that obeyeth not my power, and obeyeth not that law which

amayo Mada, od ge-darebesa sapahé od jijpahe, das ol vinu,
the Lord God made, and obeyeth not the Mighty Sounds and the Living Breath which I invoke,
das gohus: Niisa, ol, das zodiredo Noco Jaida Tabaame Enayo
which I send: Come forth, I, who am the Servant of the Same Most High governer Lord
Jad micaelzodo, Jehovohe, ol das zodiredo elonusahe, das zodiredo
God powerful, Iehovohe, I who am exalted in power, and am
micaelzodo do totza elonusa vaoresagi, ilasa das ge-niisahé daluga
mighty in his power above ye, O thou who comest not giving
adana gono iadapiel das hometohé. Eca gohus zodizodearasa: ol
obedience and faith to him that liveth and triumpheth. Therefore I say the judgement: I
amema-ta, od quasaba dooain N. od ametajisa N. das oali do vaunesa
curse thee and destroy the name N. and the seal N. which I have placed in this
faorejita faboanu od ol ialaponu ilasa do pereje soba lu ipamis od
dwelling of poison and I burn thee in fire whose end cannot be and
adarepanu ilasa pi-adapehe mire, sobame voresa ilasa ge-torezodul:
I cast thee down unto the seas of torment, out of which thou shall not rise:
kakareji niisa pajo-ooaoanu: fetahe are-zodi: zodoreje ca-ol asapeta
until thou come to my eyes: visit me in peace: be friendly before
komeselahe, do i-be-da, ole, oanio azodiazodore olalore, ge-kiaisi
the circle in the Δ in the 24th of a moment in the likeness of a man not unto
nore-mo-lapé, tol-toregi, q-tofajilo voresa adoianu caosago. Dorebesa
terror of the sons of men the creatures or all things on the face of the earth. Obey
na-e-el, marebe koredazodizoda, dorebesa jijipahe, ohorela das gohus.
my power, like reasoning creatures; obey the living breath, the law which I speak.

YE GRETER CURSE.

Sola-bi-enu, Madariitza! Ilasa gahé N. bajilenu iehe totza das
Hearken to me, O ye Heavens! O thou Spirit N. because thou art the disobedient
ge-dorebesa das i babalonu, od ge-zodameranu gohola laiada marebe
one who is wicked and appearest not, speaking the secrets of truth according to
jijipahé: Ol, elonusahe Oiada, Ja-i-don Elazodape komesalahe,
the living breath: I, exalted in the power of God, the All-powerful, the centre of the circle,
micaelazodo Mada das apila lu ipamis, Jehevohe Tetragrammaton,
powerful God who liveth, whose end cannot be, Iehevohe Tetragrammaton,
ela go-a-al pe-ripesol, caosago, od faorejita oresa, od tofajilo das
the only creator of heaven, earth, and dwelling of darkness and all that
cahisa do-no poamala, das larasada do-ananael tofajilo do-oresa
is in their palaces; who disposeth in secret wisdom of all things in darkness

sa-do-lukiftiasa: Amema ilasa od adarepanu-ilasa, od quasabé
and in light: Curse thee and cast thee down and destroy
otahila, mozod, od elonusa, od ol commemahe pi-adapahé Abaddon,
thy seat, joy, and power, and I bind thee in the depths of Abaddon,
pa-aotza kakreji basajinu zodi-zodarasa soba lu ipamisa, gohus,
to remain until the day of judgement whose end cannot be, I say,
pujo-zodumebi pereji od salaberotza, das aberamiji pujo-babalonu
unto the seas of fire and sulphur which I have prepared for the wicked
gahé, das ge-dorebesa, nore madarida.
spirits that obey not; the sons of iniquity.

Christeos coremefa peripesol amema ilasa!
Let the company of heaven curse thee!
Christeos coray, geraa, tofajilo aoiveae amema ilasa!
Let the sun, moon, all the stars curse thee!
Christeos lukiftias od tofajilo pire peripesol amema ilasa, pujo
Let the light and all the Holy Ones of Heaven curse thee unto
iala-pereji das apila, od pujo mire adâpehaheta!
the burning flame that liveth for ever, and unto the torment unspeakable!

Od nomiji dooain od ametajisa, das oali do-vaunesa faorejita
And even as thy name and seal, which I have put in this dwelling of
faboana, larianu do-mire nofahon toltoregi salaberotza od jirosahe,
poison, shall be in torment among creatures of sulphur and bitter sting,
olapireta do-pereji caosago: do-o-a-ipe Jehevohe od elonusahe do-
burning in fire of earth, in the name Iehevohe and exalted in power in
vaunesa dooaina dau, Tetragrammaton, Anaphaxeton, od
these three names, Tetragrammaton, Anaphaxeton, and
Primeumaton, Ol adarepanu ilasa gahé babalonu N. pujo-zodumebi
Primeumaton, I cast thee down, O wicked spirit N. unto the seas
perejela od salaberotza, das abaramiji pujo-babalonu gahé das ge-
of fire and sulphur, which are prepared for the wicked spirits that
dorebesa, nore-madarida, pa-iotza kakareji basajinu zodizodarasa;
obey not, the sons of iniquity, to remain until the day of judgement;
bamesa-ilasa Oiada jehusozoda; adoianu Oiada bamesa adoianu N.
let the Mercies of God forget thee; let the face of God forget the face of N.
das iparanu lukiftias, Jada bamesa, gohus, das tarianu piape balata
who will not see light: let God forget, I say that shall be the balance of justice
voresa noré jijipahé od telokahé od caosagi, do-pereji.
over the sons of living breath and death and the world, by fire.

Y[E] ADRESSE UNTO Y[E] SPIRIT ON HYS COMING.

Micama! Ol O vanukaho ilasa ta iehe totza das ge-darebesa!

Behold! I confound thee as thou art he that obeys not!

Micama kikale emetajisa Solomon das ol yolakame pujo ji-mi-

Behold the mysteries of the seal of Solomon which I bring forth unto thy power and

caelazod! Micama go-a-al, elzodape komeselahé, jijipahé; totza das

presence! Behold the creator, the centre of the circle of the living breath; he that

i elanusahé Mada od iparanu kiaisi: totza das micaelzodo vinu

is exalted in the power of God and shall not see unto the terror: he that powerfully invoketh

od larinju-ilasa pujo ooaona: totza, enayo de genetaabe, soba

and stirreth thee up unto visible appearance: he, the lord of thy governments whose

Dooain Ivumeda Octinomos.

Name is called Octinomos.

Dorebesa, eca, na-e-el, ta koredazodizod, do-o-a-ipe enayo:

Obey, therefore, my power as a reasoning creature in the name of the Lord.

Bathat vel Vathat super Abrac Kuens!

Abeor veniens super Aberer!

Y[E] WELLCOME UNTO Y[E] SPIRIT DYGNYTIE

Ol zodiredo totza das i dorepehala pujo ilasa, ilasa gahe . . . N. turebesa

I am he that is looking with gladness upon thee, O thou spirit . . . N.[1] beautiful

od akarinu! dorepehala, gohus, bajileim iehe ivaumed do totza

and praisworthy! with gladness I say, because thou art called in him

das i qo-o-al peripesol, od caosago, od faorejita oresa, od tofajilo

who is creator of Heaven and earth and the dwelling of darkness, and of all things

das cahisa do-no poamala, od bajilenu iehe noco adana.

that are in their palaces, and because thou art the servant of obedience.

Do vaunesa elonusa kasaremeji dorebesa jijipahé, ol commennahe

In these the power by which thou art obedient to the living breath, I bind

ilasa, pa-iotz a puje-ooaona gi-mi-caelaz ta noco gono asapeta

thee to remain visible to our eyes in power and presence as the servant of fealty before the

komesalehé kakareji gohus Vaunilaji pujo-faorejita kakareji

circle until I say "Descend unto thy dwelling" until the

jijipahé bianu enayo i mariehé oholera das tarianu idalugame

living breath of the voice of the Lord is according to the law which shall be given

pujo-ilasa.

unto thee.

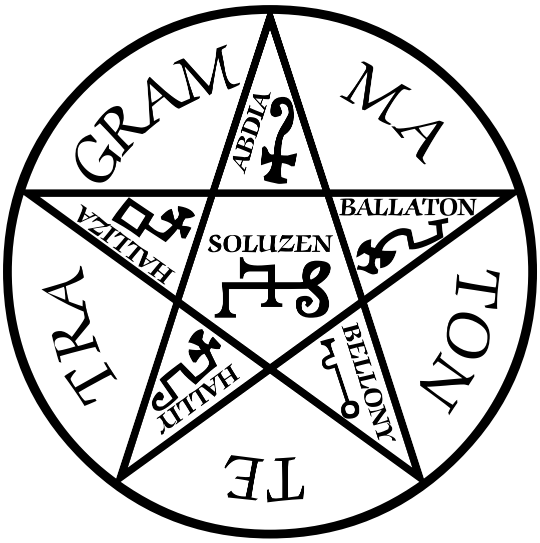
[1] Knights—pu-imé. Prelates: tabaame. Earls—nazodapesad. Kings—roré. Dukes—oheloka. Presidents—balazodareji. Marquises—geraa.

Do-emetajisa ananael Solomonis iehe ivaunieda!
By the seal of the secret wisdom of Solomon thou art called!
Dorebesa sapahé! dorebesa jijipahé bianu Enayo!
Obey the mighty sounds! obey the living breath of the voice of the Lord!

Follows ye charge.

Y^E^ LICENCE TO Y^E^ SPIRIT Y^T^ HE MAYE DEPART

Ilasa gahé N. bajilenu iehe noco gono adana od bajilenu iehe
O thou spirit N. because thou art the servant of fealty and obedience, and because
totza das dorebesa na-e-el od qua-a-on; eca gohusa: Vaunilagi
thou art he that obeyeth my power and thy creation; therefore I say Descend unto
pujo-faoregita dorebesa ohorela das e-ola, ge-kiaisi nore-mo-laip,
thy dwelling, obey the law which I have made, without terror to the sons of men,
tol-toregi, tofajilo voresa adoranu caosago.
creatures, all things upon the surface of the earth.
Vaunilagi, eca, gohus od bolape ta balozodareji kokasa: niisa
Descend therefore I say, and be thou as stewards of time; come forth
paida ole oanio, nonuji quonu das toatare bianu Enayo; ole
in a moment, even as servants that hearken to the voice of the Lord; in the
oanio kasaremeji ol vinu ilasa od larinuji ilasa od zodakame ilasa
moment in which I invoke thee and stir thee up and move thee
do-kikale ananael Qo-o-al!
in the mysteries of the secret wisdom of the Creator!
Vaunilagi pujo-faorijita do-quasahi: christeos Jehusozod Miada
Descend unto thy dwelling place in pleasure: let there be the mercies of God
voresa ilasa: zodoreji do-miamé solamianu tarianu beliora pujo-
upon thee: be friendly in continuing; whose long continuance shall be comforters
tolahamé. Amen.
unto all creatures. Amen.



GRAM
MA
TON
TE
TRA
ABDIA
BALLATON
BELLONY
HALLY
HALLIZA
SOLUZEN

Notes by the creator of this electronic edition.

This edition of the *Goëtia* was prepared from the 1976 facsimile reprint published by Equinox Books, and the 1993 First Impressions reprint incorporating Crowley's doodles and marginalia. Some of the latter have been retained as footnotes, flagged by double square brackets [[like this]]. Also consulted were electronic editions of the *Goëtia* and *Pseudomonarchia dæmonum* prepared by Joseph Peterson (online at `www.esoteric-archives.org`) and of the other books of the *Lemegeton* prepared by Ben Rowe (online at `http://w3.one.net/~browe/classics.htm`; Rowe's version of the *Goëtia* was prepared primarily from the de Laurence piracy). The 1995 Weiser edition (edited by William Breeze based on the Mathers-Crowley edition and other sources) was not directly consulted.

In the printed edition the figures (seals of spirits, diagram of the Circle, *etc*) were given on three full-page plates: one facing the main title, one facing the start of the list of spirits, and one before the start of the conjurations. I have inserted the bulk of them in appropriate places in the text for ease of comprehension: as such the original pagination has not been retained past the start of the list of Spirits. Figures 176-184 from that edition are omitted; these belonged with the *Theurgia-Goetia*, the second book of the *Lemegeton*.

"ΕΠΙΚΑΛΟΥΜΑΙ ΣΕ ΤΟΝ ΕΝ ΤΩ ΚΕΝΕΩ ΠΝΕΥΜΑΤΙ *κ.τ.λ.*"

This curse is extracted from the Demotic and Greek magical papyrus of London and Leiden, now known as PGM XIV / PDM xiv. A semi-popular edition with an English translation, edited by F.L. Griffith and Herbert Thomson, was published in 1904 as *The Demotic Magical Papyrus of London and Leiden* (London: H. Grevel & co.). The spell in question appears in col. XXIII lines 1-22. In full, including the rubric (in Demotic in the papyrus) it runs:

> A spell to inflict (?) catalepsy (?) Formula. You take an ass's head, and you place it between your feet opposite the sun in the morning when it is about to rise, opposite it again in the evening when it goes to the setting, and you anoint your right foot with set-stone of Syria, and your left foot with clay, the soles (?) of your foot also : and place your right hand in front and your left hand behind, the head being between them. You anoint your hand, of your two hands, with ass's blood, and the two *fnz* (?corners) of your mouth, and utter these charms towards the sun in the morning and evening of four days, then he sleeps. If you wish to make him die, you do it for seven days, you do its magic, you bind a thread of palm-fibre to your hand, a mat (?) of wild palm-fibre to your phallus and your head; very excellent. This is the invocation which you utter before the sun :
>
> "I invoke thee who art in the void air, terrible, invisible, almighty, god of gods, dealing destruction and malting desolate, O thou that hatest a household well established. When thou wast cast out of Egypt and out of the country thou wast entitled, "He that destroyeth all and is unconquered." I invoke thee, Typhon Seth, I perform thy ceremonies of divination, for I invoke thee by thy powerful name in (words?) which thou canst not refuse to hear : IŌERBĒTH IŌPAKERBĒTH IŌ BOLCHOSĒTH IŌPATATHNAX IŌSŌRŌ IŌNEBOUTOSOUALĒTH AKTIŌPHI ERESCHIGAL, NEBOPOŌALĒTH, ABERAMENTHOŌU, LERTHEXANAX, ETHRELUŌTH, NEMAREBA, AEMINA, entirely(?) come to me and approach and strike down that person [here Crowley adds "Mathers"] with frost and fire; he has wronged me, and has poured out the blood of Typhon (?) beside(?) him or her: therefore I do these things." (add the usual).

This mostly follows the translation in Griffiths and Thomson. A more modern translation may be found in Betz (ed.), *The Greek Magical Papyri in Translation* (University of Chicago, 1986, 1992) as PDM xiv. 675-94. A couple of apparent transcription errors in the text as originally printed in the *Goëtia* (ΑΒΕΡΑΜΕΝΘΟΩΝ for ΑΒΕΡΑΜΕΝΘΟΩΥ and ΦΥΟΝΣ for ΤΥΦΟΝΟΣ) have been corrected.

The student will observe that the opening of the invocation is almost identically worded in the Greek to a passage in the "Bornless One" ritual (section ש in the *Goetia* version), possibly suggesting Typhonian influences in the latter.

"KODSELIM" *square.*

This talisman appears in Chapter X of Book 3 of *The Book of the Sacred Magic of Abramelin the Mage* (in the Mathers edition the top left and bottom right squares have C rather than K); its stated purpose is "To undo any Magic soever."

Prefatory Note

D.D.C.F. (*Deo Duce Comite Ferro*) was S.L. "MacGregor" Mathers, chief of the Hermetic Order of the Golden Dawn. His "translator" credit was in this instance bogus: the British Museum MSS. of the *Lemegeton* are in English. If the date is to be believed, then Crowley's final falling out with Mathers and proclamation of himself as the head of the Rosicrucian Order pre-dated the 1904 reception of *The Book of the Law*.

"The Four Great Princes (acting notably under Martial influences)." The reference is probably to the Four Princes of Evil of *The Book of the Sacred Magic of Abramelin the Mage*, Lucifer, Leviathan, Satan and Belial. In *Liber LXI* Crowley alleged that Mathers had "imprudently attracted to himself forces of evil too great and terrible for him to withstand" which he notes elsewhere were "probably Abramelin demons." Crowley claimed elsewhere that Mathers was obsessed by Mars and Geburah.

S.V.A. and H. were "Swami Vive Ananda" (a.k.a. Madame Horos, Madame Helena, Edith Loleta, Dis Debar) and Theo Horos (Frank Jackson), a couple of occult con-artists who pulled a scam on Mathers (Mrs. Horos convinced him that she was Soror S.D.A., Anna Sprengel, the supposed German Master who authorised the founding of the Golden Dawn, who had not died as had been reported) and procured from him the ritual of the G.D. which they then used to extract money from the credulous. They were imprisoned for rape in December 1901; sensational newspaper coverage around the trial did much damage to the reputation of the G.D. An account of the "investigation by a competent Skryer" by J. F. C. Fuller using information supplied by Crowley appears in *Equinonx* I (4) pp. 176-7. The Latin quotation is from vol. I of *Kabbalah Denudata* (p. 505) and may comprise a further subtle dig at Mathers.

"Ex Deo Nascimur &c.": *Lat*., "From God we are born; in Jesus we die; by the Holy Spirit we live again." A Rosicrucian commonplace; *vide* the *Fama Fraternitatis*.

"Mountain of A." Abiegnus. A name in later Rosicrucian literature for the "Mountain of the Philosphers" depicted in *Secret Symbols of the Rosicrucians*, the symbolic burying-place of Christian Rosencreutz. See for example the Adeptus Minor ritual of the R.R. et A.C. as given in Regardie (ed.) *The Golden Dawn* and in an abridged form in *Equinonx* I (3).

"Day of C.C." Corpus Christi. This was the G.D. interpretation of the "day C." when, according to the *Fama*, members of the Rosicrucian Order were bound to meet at a certain place or send cause of their absence.

Preliminary Invocation

This is an adaptation, possibly by Allan Bennett, of a Græco-Egyptian ritual of exorcism known as the "Stele of Jeu the Hieroglyphist" (*PGM* V:96-172). While sometimes cited as the "Preliminary Invocation of the Goëtia" its connection with the *Goëtia* is modern, deriving from Crowley's publication (probably also from private magical work by Crowley and others prior to that publication where the two were used in conjunction). The Greek text of the British Museum papyrus now known as PGM V (*P. Lond.* 46), with an English translation, was published in 1852 by Charles Wycliffe Godwin (*Fragment of a Græco-Egyptian Work upon Magic*, Cambridge: Deighton).

Footnotes are transcribed from the two copies of the "Preliminary Invocation" in the First Impressions edition where they appeared as MS marginalia and interpolations; one set by Crowley from his personal copy, a second set by Gerald Yorke, collated from the former plus others unidentified sources. Text in angle brackets in these notes describes figures which I did not consider worth including in my occult symbols font. Crowley's final working up of the ritual into which many of the ideas appearing in those notes were incorporated is *Liber Samekh* which was published as Appendix IV of *Magick in Theory and Practice*.

The Greek text as given in Preisendanz (ed.), *Papyri Græcæ Magicæ* v. I, follows (the Greek title is here omitted); I have given breathings but not accents – in any case neither would have been present on the original MS; 'barbarous names' are printed in small caps. For "*του δεινα*" ("Him, NN") would be substituted the name of the person to be delivered from the daimon):

Σε καλω τον ἀκεφαλον,
Τον κτισαντα γην και οὐρανον,
Τον κτισαντα νυκτα και ἡμεραν,
Σε τον κτισαντα φως και σκοτος.
Συ εἰ Ὀσορoννωφρις, ὁν οὐδιες εἰδε πωποτε,
Συ εἰ Ἰαβας, συ εἰ Ἰαπος,
Συ διεκρινας το δικαιον και το ἀδικον,
Συ ἐποιησας θηλυ και ἀρρεν,
Συ ἐδειξας σποραν και καρτους,
Συ ἐποιησας τους ανθρωπους αλλελοφιλειν και αλλελομισειν.

Ἐγω εἰμι Μουσες ὁ προφητης σου,
ᾧ παρεδωκας τα μυστερια σου τα συντελουμενυ Ἰστραελ,
Συ ἐδειξας ὑγρον και ξηρον και πασαν τροφην ἐπακουσον μου.
Ἐγω ἐιμι ἀγγελος του Φαπρο Ὀσορoννωφρις.
Τουτο ἐστιν σου το ὀνομα το αληθινον το παραδιδομενον τοις προφηταις Ἰστραελ.

Ἐπακουσον μου
ʼΑΡ⟨ΒΑ⟩ΘΙΑΩ ʽΡΕΙΒΕΤ ʼΑΘΕΛΕΒΕΠΣΕΘ
ʼΑ⟨ΡΑ⟩ΒΛΑΘΑ ʼΑ(Λ)ΒΕΥ ʼΕΒΕΝΦ(Χ)Ι ΧΙΤΑΣ(Γ)ΟΗ ʼΙΒ⟨ΑΩ⟩Θ ʼΙΑΩ
Εἰσουσον μου και ἀποστρεψον το δαιμονιον τουτο.

Ἐπικαλουμαι σε, τον ἐν τω κενο πνευματι δεινον και ἀορατον θεον
ʼΑΡΟΓΟΓΟΡΟΒΡΑΩ ΣΟΧΟΥ ΜΟΔΟΡΙΩ ΦΑΛΑΡΧΑΩ ʼΟΟΟ
ἁγιε Ἀκεφαλε, ἀπαλλαξον του δεινα ἀπο του τυνεχοντος αὐτον δαιμονος

ΡΟΥΒΡΙΑΩ ΜΑΡΙ ΩΔΑΜ ΒΑΛΒΝΑΒΑΩΘ ʼΑΣΣ ʼΑΔΩΝΑΙ
ʼΑΦΝΙΑΩ ʼΙΘΩΛΗΘ ʼΑΒΡΑΣΑΞ ʼΑΗΟΩΥ
Ἰσχυρε Ἀκεφαλε, ἀπαλλαξον τον δεινα ἀπο του τυνεχοντος αὐτον δαιμονος

ΜΑΒΑΡΡΙΑΙΩ ’ΙΩΗΛ ΚΟΘΑ ’ΑΘΟΡΗΒΑΛΩ ’ΑΒΡΑΩΘ
ἀπαλλαξον του δεινα

’ΑΩΘ ’ΑΒΑΩΘ ΒΑΣΥΜ ’ΙΣΑΚ ΣΑΒΑΩΘ ’ΙΑΩ
Οὑτος ἐστιν ὁ κυριος των θεων,
Οὑτος ἐστιν ὁ κυριος της οἰκουμενυς,
Οὑτος ἐστιν, ὁν οἱ ἀνεμοι φοβουνται,
Οὑτος ἐστιν ὁ ποιεσας φωνες προσταγματι ἑαυτον παντα
Κυριε, βασιλευ, δυναστα, βοεθε, σωσον ψυχην

’ΙΕΟΥ ΠΥΡ ’ΙΟΥ ΠΥΡ ’ΙΑΩΤ ’ΙΑΗΩ ’ΙΟΟΥ ’ΑΒΡΑΣΑΞ ΣΑΒΡΙΑΜ
’ΟΟ ’ΥΥ ’ΕΥ ’ΟΟ ’ΥΥ ’ΑΔΟΝΑΙΕ ’ΗΔΕ ’ΕΔΕ, *εὐαγγελος του θεου,*
’ΑΝΛΑΛΑ ΛΑΙ ΓΑΙΑ ’ΑΠΑ ΔΙΑΧΑΝΝΑ ΧΟΡΥΝ.

’Εγω εἰμι ὁ ἀκεφαλος δαιμον ἐν τιυη ποσιν ἐχων την ὁρασιν,
’Ισχυρος, ⟨ὁ ἐχων⟩ το πυρ το ἀθανατον.
’Εγω εἰμι ἡ αληθεια, ὁ μισον ἀδικηματα γινεσθαι ἐν τω κοσμω.
’Εγω εἰμι ὁ ἀστραπτων και βροντων.
’Εγω εἰμι, οὑ ἐστιν ὁ ἱδρως ὀμβρος ἐπιπιπτων ἐπι την γεν, ἱνα ὀχευη.
’Εγω εἰμι, οὑ του στομα καιεται δι’ ὁλου.
’Εγω εἰμι ὁ γεννων και ἀπογεννων.
’Εγω εἰμι ἡ Χαρις του Αἰωνος,
’Ονομα μοιι καρδια περιεζωσμενη ὀφιν
’Εξελθε και ἀκολουθησον.

A number of transcription errors in the *voces magica* occurred in the *Goëtia* version; I have not ventured to correct these, since these names are for the most part corrupt to the point of being meaningless in any language in any case (some of Crowley's glosses do hinge on the erroneous reading). However, the above also contains a few conjectural restorations (of damaged places in the MS; flagged by angle brackets) and corrections by Preisendanz, *e.g.* ΑΡΒΑΘΙΑΩ for ΑΡ . . ΘΙΑΩ, ΙΑΒΑΩΘ ΙΑΩ for ΙΒ . . ΘΙΑΩ, ΑΓΙΕ ('holy') for ΑΠΕ, *etc.*

This is followed by a short rubric (English translation by D. E. Aune from Betz, *op. cit*):

> ***Preparation for the above ritual***: Write the formula [*ονομα*] on a new sheet of papyrus, and after extending it from one of your temples to the other, read the 6 names, while you face north saying:
>
> *ὑποταξον μοι παντα τα δαιμονια,*
> *ἱνα μοι ἠν ὑπηκοος πας δαιμον οὐρανιος και αἰθεριος,*
> *και ἐπιγειος και ὑπογειος και χερσαιος και ἐνυδρος*
> *και πασα ἐπιπομπη και μαστιξ ἡ θεου.*
>
> And all daimons will be obedient to you. The beneficial sign is :>

(*ὑποταξον μοι παντα τα δαιμονια κ.τ.λ.* is the prototype for the "Hear me and make all spirits subject unto me" refrain which does not occur in the body of the original invocation. The rest of Aune's translation is omitted to keep within the limits of fair use.)

ë denotes *eta* and **ō** denotes *omega*; umlauts over other vowels simply indicate that the vowel in question and the preceding one are pronounced distinctly. In their absence, **ai**, **ei**, **oi**, **ui**, **au**, **eu**, and **ou** are pronounced as single sounds (*ai* as in "aisle", *ei* as in "veil", *oi* as in "oil", *ui* as in "quit", *au* as the 'ou' in "loud", *eu* as in "feud", *ou* as in "route"—pronunciation information from Wenham, *Elements of New Testament Greek*).

Note in the ש section the fifth of the *voces magica* is OÖÖ not DÖÖ; similarly OO not DO after SABRIAM in the final section. The miscopying occurred in the execrable de Lawrence piracy of the *Goëtia* and has been perpetuated by other writers, possibly because in the blackletter typeface used by Crowley capital D and O were similar. Similarly the lower-case x and r are very similar, so de Lawrence miscopied ABRASAX as ABRASAR in the third and sixth sequences of *voces magica*.

The Initiated Interpretation of Ceremonial Magic.

This essay was reprinted in the notes to Crowley's *Sword of Song* and in turn reprinted in vol. ii of his *Collected Works*. Some additional footnotes from the latter publication have been added in.

Preliminary Definition of Magic.

Crowley scholar Martin Starr has sourced this to a 1656 English translation of *Themis Auræ*, a Rosicrucian work by Michael Maier.

Brief Introductory Description.

The Lemegeton is a 17th-century English compilation of magical texts attributed to Solomon. The *Goëtia* is itself a composite: the praxis appears based partly on the *Fourth Book* of pseudo-Agrippa and partly on the *Key of Solomon*; the conjurations are closely or identically worded to Robert Turner's English translation (pub. 1655) of the *Heptameron*, a 16th-century Grimoire of planetary magick (falsely attributed to Peter of Abano) which was bound up with the *Fourth Book* and the catalogue of spirits is an adaptation of the "Book of the Offices of the Spirits" published by Wier in 1563 as *Pseudomonarchia dæ monum* from a magical MS. in his possession. This text had 69 spirits; the compiler of the *Goetia* added some to bring the number up to 72 in accordance with the legend in the *Pseudomonarchia* which speaks of the 72 chief spirits bound up in the brazen vessel by Solomon. Further, the fourth spirit in Wier's list, the Prince and Duke Pruflas or Bufas, is omitted in the *Goëtia*. It may be significant that this spirit was also omitted in the version of the *Pseudomonarchia* published by Scot in his *Discoverie of Witchcraft* (1584), from a MS. collection of magical rituals in English compiled by one "T.R." The *Goëtia* also perpetuates a few other errors or odditites from that translation.

The *Theurgia Goëtia* lists 31 principal spirits and enumerates an astronomical number of subordinates of whom relatively few are named; of the 31, 20 are referred to the points of the compass and the other 11 are said to wander and have no fixed place. It is possible that the *Theurgia-Goëtia* was partly based on the *Steganographia* of Trithemius by someone who did not realise that the latter was primarily a work of cryptography. The apparently oxymoronic title (historically *γοητεια* was used as a term of abuse by those who claimed to practice *θεουργια* for what other magicians did) is accounted for by the mixed nature of the spirits (and the fact that the words had shifted somewhat in meaning by the Renaissance).

The *Ars Paulina* contains a catalogue of Angels for the 12 hours of the day and night, and for the 12 signs and 360 degrees of the Zodiac; they are also attributed to the seven classical Planets.

The *Ars Almadel* is probably of medieval origin: it divides up the powers it summons into four "Altitudes", seemingly referred to the cardinal points of the Zodiac. Both the Pauline Art and Art Almadel (alongside the Notary Art and "Art of Revelations" concerning which latter I have no further information) were denounced by Agrippa in his *de Vanitate*.

The *Ars Nova* is a kind of appendix which appears in one MS (BL Sloane 2731) where it occupies one and a half sides of a single folio leaf: it contains an extended prayer associated with the names on the circle and triangle of the *Goëtia* (it appears in this edition as "Explanation of Certain Names &c."), along with a short and garbled conjuration containing some highly corrupt Hebrew names, probably also connected with the *Goëtia* as it mentions the brazen vessel; and finally, the "Mighty Oration", a lengthy curse targetted at anyone who steals the book.

The *Ars Nova* should not be confused with the *Ars Notoria* (Notary Art) attributed variously to Solomon and Apollonius of Tyanæa, which latter rather appears to be a medieval magical derivative of classical art of memory, based around the contemplation of images or *notæ* while repeating prayers. The *Ars Notoria* was condemned by Aquinas (cited in Yates, *Art of Memory*) and various Renaissance writers such as Erasmus and Agrippa (in *De vanitate &c.*); Robert Turner produced an English translation which was made less than useful by the omission of the figures: this translation was incorporated into some later MSS. and printed editions of the *Lemegeton*. Some figures from medieval MSS. of the *Ars Notoria* are printed in an article in a volume called *Conjuring Sprits: Texts and Traditions of Medieval Ritual Magic*, edited by Clare Fanger (Stroud: Sutton).

A few complete editions of the Lesser Key have been printed since the Mathers-Crowley edition of the *Goëtia* was issued. One, edited by Nelson White, appears to have been prepared from either Sloane 2731, or a codex of similar content, and omits the *Ars Nova* on the grounds that the editor considered it worthless. A more recent and thorough edition, edited by Joseph Petersen (Red Wheel / Weiser, 2002) was prepared from various codices and includes the *Ars Notoria* (mainly following Turner's translation).

Crowley's threatened "History of the Order of the Golden Dawn" did not manifest under that title; see instead the instalments of *The Temple of Solomon the King* by J. F. C. Fuller (based on Crowley's notebooks) published in *Equinox* vol. I nos. 2, 3 and 4, as well as *The Magicians of the Golden Dawn* by Ellic Howe and *Ritual Magic in England* by Francis King.

Shemhamphorash.

The Shem ha-Mephorash (שם המפרש) is the "Divided Name" or "Name of Extension" derived by Kabbalists from three consecutive verses in the Book of Exodus, each of which has 72 letters in the original Hebrew. By writings these verses out in rows, the first and third right to left as usual, the second left to right, and reading down the columns, 72 three-letter names are obtained. On the basis that the first verse mentions "the angel of the Elohim", from each three-letter group the name of an Angel is obtained by appending either יה or אל. The analogy with the 72 spirits of the *Goetia* should be obvious.

For eight spirits, two forms of the seal were given by Mathers. In most cases the variations are minor, attributable to divergence from repeated copying: any given MS would only have had one. The exception is Buné, where at least one MS gives two significantly different forms. Further, the proportions of some of the seals have been squashed or stretched somewhat to fit them inside the circular borders (not present in most MSS); compare the forms in this edition with those given by Waite in *Book of Black Magic and of Pacts* and by Hyatt and DuQuette in their edition of the *Goetia*, or the forms from Sloane MS 3825 by Joseph Petersen in his electronic edition.

Where Mathers has remarked unusual or variant readings in the description of a spirit in a footnote, I have in many instances cross-referenced to the corresponding entry in the *Pseudo-monarchia*. Issues that cannot be dealt with in a brief footnote are discussed below.

Two handwritten marginal notes by Crowley to this section which appeared in the First Impressions edition are omitted; as in one instance there was no obvious citation point (the note read "I think he can only be invoked at this time" and appeared at the bottom of the page with the descriptions of Paimon, Buer and Gusion) and the other one was partially illegible and I could make no sense of it.

It is perhaps appropriate to give notice of the system of Angelic Hierarchies alluded to in various of the descriptions of the Spirits, since it is not mentioned in many of the modern works of Qabalistic reference such as 777. It is due to a Platonizing Christian mystic and theologian known as pseudo-Dionysus (ca. 5th century C.E.; his system was largely plagiarised from the Platonist Proclus) and postulates nine orders of celestial spirits, to wit: Seraphim, Kerubim, Thrones; Dominations (or Dominions), Powers, Virtues; Principalities, Archangels, Angels. Sometimes they are referred to the Sephiroth from Kether to Yesod in that order, with the "Blessed Souls" placed in Malkuth to fill out the scheme.

3: VASSAGO does not appear in the *Pseudomonarchia*. Waite in *Book of Black Magic and of Pacts* states that he is also invoked in ceremonial crystallomancy by self-styled practitioners of "White Magic" but gives no specifics, although he does give a variant form of the seal said to be used in "White Magic."

13: BELETH. The *Pseudomonarchia* mentions that Beleth, in common with many of the other spirits, has hopes to return to the Seventh Throne, "quod minus credibile."

26: BUNE. According to the version of the *Goetia* in Sloane 3825,which gives both forms of the seal, it is rather the more complex form, given first, which is best.

32: ASMODAY. The sentence "When the Exorcist hath a mind to call him…" has been much garbled, largely due to "T.R.'s" mistranslation from the Latin of the *Pseudomonarchia*, compounded by misunderstanding of 16th-century useage by later copyists. The Latin runs: *Cum hujus officia exercet exorcista, sit fortis, cautus & in pedibus stans: si vero coopertus fuerit, ut in omnibus detegatur, efficiet: Quod si non fecerit exorcista, ab Amaymone in cunctis decipietur*. Approx: "When the exorcist employs his [Asmodai's] offices, let him [the exorcist] be strong, wary [lit. "warned"], standing on his feet, for should he be overwhelmed, he will be exposed in everything: but if the exorcist does not do this he will be deceived in everything by Amaymon." In the powers of Asmoday, "Invincible" is probably a copyist's error for "Invisible" (Wier has *Hominem reddit invisibilem*), Scot "invisible."

33. GAÄP. The entry for Gaäp in the *Pseudomonarchia* goes off on a long digression, outlining a legend concerning how Cham (Ham) son of Noah was the first human after the Flood to invoke evil spirits, and mentioning many unspeakable things (*nefaria*) done by "exorcists"; also refusing to disclose the means whereby Gaäp (or possibly Beleth, the Latin is ambiguous) may be constrained by an Exorcist who cannot get him to appear or show himself, since that too is *nefandum*.

35: MARCHOSIAS. According to the *Pseudomonarchia*, the form of Marchosias is *lupæ ferocissimæ cum alis gryphi, cauda serpentina, & ex ore nescio quid evomens*… "of a ferocious she-wolf with the wings of a gryphon, a serpentine tail, and vomiting I don't know what out of its mouth." Wier also remarks that he was deceived in his hope.

54: MURMUR. A manufacturer of "Heavy Metal" and "Goth" jewellry and accessories recently added to their product line a pendant in the form of the seal of Murmur (it also bears the Masonic square and compasses for no clear reason), with a grossly misleading description in their catalogue.

55: OROBAS. Lon Milo DuQuette, in an edition of the *Goëtia* co-edited by him with Christopher S. Hyatt, gives an account of an evocation of this spirit and suggests it was with its help that he became a Bishop of E.G.C.

57: OSÉ. The *Pseudomonarchia* does not state how many legions Osé rules, so whoever compiled the *Goëtia* had to guess.

61: ZAGAN. According to the *Pseudomonarchia* Zagan, besides the trick with the metals and achieving what the British educational system generally fails in, transforms water into wine, and blood into oil, and the reverse; "T.R." gave 'wine' for 'oil.'

64: FLAUROS has acquired sixteen more legions between the *Pseudomonarchia* and the *Goëtia*.

67: AMDUSIAS. The thing with the trees has been garbled due to "T.R." mistranslating and possibly also failing to understand a Latin idiom: *Pseudomonarchia* has *ut … abores ad exorcistæ genu se inclinent*, lit. "that trees bend the knee to the Exorcist" probably meaning "that the trees shall be subject to the exoricst."

68: BELIAL. The *Pseudomonarchia* assigns 80 legions to Belial. The entry for Belial in the *Pseudomonarchia* includes an account of the myth of Solomon's sealing up the spirits in the brazen vessel. While only listing 69 spirits, the *Pseudomonarchia* version of the myth states that 72 kings along with their legions were sealed up in the brass vessel; it also gives various other details not included in the *Goëtia*. The writer presents himself not as Solomon himself, but as one who learnt the Art from Solomon; he angrily rebuts the claim that Solomon, seduced by the cunning of a certain woman, once inclined himself to pray before the idol of Belial, asserting rather that Solomon accomplished all his works by divine virtue which never forsook him.

Crowley's note from 1923 e.v. possibly alludes to various workings directed at this spirit, in particular one on the 9th of March 1918 e.v. "to create Belial as 2nd dec. Aquarius, night-demon – to bring 'earned success.' "

70: SEERE, in common with DANTALION and ANDROMALIUS, does not appear in the *Pseudomonarchia*.

71: DANTALION appears to have been the first Goëtic spirit to get its own fansite on the World Wide Web.

Observations.

The compiler of the *Goëtia* evidently left it to the ingenium of the Magician to determine which of the four Great Kings each spirit was under; since the rulership or assignment to a quarter is only given for a few, and there is no obvious pattern.

Classified List of the 72 Chief Spirits.

Planetary symbols were handwritten in by Crowley in his personal copy.

In the Hebrew versions of the names from the Rudd MSS (Harley 6483). I have not reproduced Hebrew pointing.

In 777 (cols. CLV to CLXVI) Crowley gave a different set of Hebrew spellings for the 72 Spirts, assigning them to the Decans by day and night. I reproduce this information below, adding the key numbers of the spirits for ease of reference, and the attributions to Tarot number cards thereby implied. Planetary symbols indicate the rank of the spirit (in the printed edition, that for 50, Furcas, was given as ♀ rather than ♄). It will be observed that Crowley has largely dropped Latinised endings such as –es, –us, –ius, –ion, etc.

	Goetic Spirits of Decans by Day											
	Ascendent (0°-10°)				Succedent (10°-20°)				Cadent (20°-30°)			
♈	1	☉	באל	2 W	2	♀	אגאר	3 W	3	♃	ושאגו	4 W
♉	4	☽	גמיגין	5 D	5	☿	מארב	6 D	6	♀	ואלפר	7 D
♊	7	☽	אמון	8 S	8	♀	ברבטוש	9 S	9	☉	פאימון	10 S
♋	10	☿	בואר	2 C	11	♀	גוסיון	3 C	12	♃	שיטרי	4 C
♌	13	☉	בלאת	5 W	14	☽	לראיך	6 W	15	♀	אליגוש	7 W
♍	16	♀	זאפר	8 D	17	♂ and ☿	בוטיש	9 D	18	♀	באתין	10 D
♎	19	♀	שאלוש	2 S	20	☉	פורשון	3 S	21	♂ and ☿	מאראץ	4 S
♏	22	♂	יפוש	5 C	23	♀	אים	6 C	24	☽	נבר	7 C
♐	25	♂ and ☿	גלאסלבול	8 W	26	♀	בים	9 W	27	♂ and ☽	רינוו	10 W
♑	28	♀	ברית	2 D	29	♀	אשתרות	3 D	30	☽	פורנאש	4 D
♒	31	☿	פוראש	5 S	32	☉	אסמדאי	6 C	33	☿	געף	7 S
♓	34	♂	פורפור	8 C	35	☽	מרחוש	9 C	36	♃	ישטולוש	10 C

	Goetic Spirits of Decans by Night											
	Ascendent (0°-10°)				Succedent (10°-20°)				Cadent (20°-30°)			
♈	37	☽	פאניץ	2 W	38	♂	האלף	3 W	39	☿	מאלף	4 W
♉	40	♂	ראום	5 D	41	♀	פוכלור	6 D	42	♀	ופאר	7 D
♊	43	☽	שבנוך	8 S	44	☽	שץ	9 S	45	♀ and ☉	וינא	10 S
♋	46	♂	ביפרו	2 C	47	♀	אואל	3 C	48	☿	העגנת	4 C
♌	49	♀	כרוכל	5 W	50	♄	פרך	6 W	51	☉	בעלם	7 W
♍	52	♀	אלוך	8 D	53	☿	כאין	9 D	54	♀ and ♂	מורם	10 D
♎	55	♃	אוראוב	2 S	56	♀	גמור	3 S	57	☿	ושו	4 S
♏	58	☿	און	5 C	59	☽	וריאץ	6 C	60	♀	נפול	7 C
♐	61	☉ and ☿	זאגן	8 W	62	☿	ואל	9 W	63	☽	אנדר	10 W
♑	64	♀	האור	2 D	65	☽	אנדראלף	3 D	66	☽	כימאור	4 D
♒	67	♀	אמדוך	5 S	68	☉	בליאל	6 C	69	☽	דכאוראב	7 S
♓	70	♃	שאר	8 C	71	♀	דנטאל	9 C	72	♂	אנדרומאל	10 C

Yet another set of spellings and astrological attributions, due to the order Aurum Solis, may be found in *The Sword and the Serpent* by Denning and Phillips, or the third edition of *Godwin's Cabalistic Encyclopedia*.

The Magical Circle.

The figure of the circle and triangle has been redrawn and coloured. The sequence of names around the serpent runs, for each Sephirah from Kether to Yesod inclusive, the Divine Name, the name of the Sephirah, the Archangel, the Choir of Angel, the Hebrew name of the "Heaven of Assiah" corresponding, then the appropriate planetary symbol, or an abbreviation for the Latin equivalent. Malkuth is represented by the square in the centre, which in some codices has *Terra* (earth) written on it.

The Vessel of Brass.

The Hebrew on the band around the first form of the Brazen vessel reads:
(front): אשר אהיה : גבריאל : מיכאל : האנהיאל
Asher Eheyeh : Gabriel : Michael : Haniel

(back): אראריתא : חשמלים : צדקיאל *or* אראריתא : רפאל : כמאל : צדקיאל : צרפיאל
Ararita : Chashmalim : Tzadqiel *or* Ararita : Raphael : Kamael : Tzadqiel : Tzaphqiel

The Secret Seal.

Mathers' long note appears to have been omitted in the de Lawrence edition. Not that it was any great loss.

The Adoration at the Bath.

This is a traditional versicle for purification: the source is the 51st Psalm, via the Ordinary of the Mass. For "purge" read "sprinkle" or "asperge"; you are not taking a laxative. I do not know what the original Hebrew means (NIV has "cleanse"), but "purge" is certainly not a reasonable translation into modern English of *aspergo –ere*.

The Adoration at the induing of the Vestments.

An adaptation of a prayer in the *Key of Solomon*. Another version occurs in the *Heptameron*; one almost identically worded to the *Goëtia* in one of the magical texts interpolated into the 1665 third edition of Scot's *Discoverie of Witchcraft*.

The Conjuration to call forth any of the aforesaid Spirits.

Passages in this and the second conjuration closely parallel many elements of two of the conjurations in the *Heptameron* (which in turn probably derived from earlier Solomonic texts; in particular the series of divine names which Moses and others are said to have invoked to bring down the plagues on Egypt and work other wonders, is analagous though not identical to a long section in the "stronger and more potent conjuration" in the Clavicle). Re Mathers' third note to the second conjuration; the *Heptameron* has *et per sedem Adonai*. ICTROS is probably a corruption of ISCHUROS (*Grk.*, "mighty"); pseudo-Abano has *et per* O THEOS [God], ISCYROS [Mighty], ATHANATOS [Deathless], PARACLETOS [Assistant (or Intercessor)] in place of the two sets of three Greek names following "by the Seat of ADONAI."

The Constraint.

"PREYAI or PRERAI" etc. is a classic example of the pernicious tendency of scribal glosses or notes to be incorporated into the text of repeatedly copied documents (*cf.* I John V, 7-8): in the hypothetical original of that conjuration, one of the names would have been written. The gloss could mean that in one codex the word was ambiguous due to poor handwriting and so could have been either, or that the scribe (possibly Mathers) had access to multiple codices some giving one reading, some the other. In actual practice only one name should be used (it probably doesn't matter which since they are all horribly corrupted in any case).

AYE, SARAYÉ is probably a corruption of EHEYEH ASHER EHEYEH (אהיה אשר אהיה).

The Address unto the Spirit on his coming.

Again, adapted from speeches in the *Heptameron*. Pseudo-Abano has *conclusionem* (probably best translated "doom") rather than 'confusion' (one MS. of the *Goetia* has 'conclusion'). "Bathal or Vathat" is probably another example of duplication from scribal gloss (pseduo-Abano has *Bathat, vel Vachat*; some MSS. have just "Bathat"). Crowley's note (handwritten into his personal copy) hinges on a point of Latin grammar.

Explanation of Certain Names.

This occurs on the final leaf of Sloane 2731, which Ben Rowe identifies with the *Ars Nova*, suggesting that rather than being an 'explanation' of anything, it is a prayer to be said either while writing out the circle and triangle, or in consecrating the place of working. It will be noted that besides several names being miscopied a number are omitted altogether, possibly because the author of this piece was working from a defective version of the figure of the Circle.

Y^e Conjurations of ye Booke Goetia … rendered into ye Magicall or Angelike Language.

This "Magicall or Angelike Language" is the Angelic language, called Enochian by modern occultists, which emerged from the ceremonial skrying of John Dee and Edward Kelly in the 1580's. Through the mediumship of Kelly, Dee received nineteen invocations or "Keys" in this language, together with their English translations. The extant vocabulary is comparatively small, of the order of a few hundred words, but sufficient to allow magicians to compose new conjurations (as well as bad puns and erotic poetry), albeit in what one suspects is an awkward pidgin form of the language. The orthography used here is a semi-phonetic spelling, following rules employed in the Golden Dawn; while the Angelic language does contain definite vowel letters, many words are impronouncable without the insertion of additional vowel sounds. 'Z' is expanded into 'zod' or 'zoda'.

These versions of the conjurations were omitted in the de Lawrence piracy; the 1995 Weiser "second edition" of the *Goetia* added an analysis and correction. It is here omitted; bar the correction of a few obvious typographical errors the intralineal Enochian-English conjurations are reproduced as they appear in facsimiles of the first edition; the student who wishes to conduct a deeper study of this aspect is referred to *The Complete Enochian Dictionary* by Donald Laycock (Askin, 1978; Weiser, 1994).

Crowley additionally copied the first two Angelic 'Keys' with English translation onto the back endpapers of his personal copy; they are reproduced in the First Impressions edition.

Second Conjuration: For "caelazod" for "firmament of wrath" read "caelazod vonupeho" (*calz vonpho*). Crowley apparently miscopied the First Key, as this error appears in *Liber Chanokh* and the version of the Key handwritten into his copy of the *Goëtia* as well. "zodimibe" (?*zimb*) for "veil" is not elsewhere attested. Possibly an error for, or modification of, *zimz*, glossed 'vestures' in the First Key.

Invocation of the King: "bobanu" (?*bobn*) for "West" is not attested in the Dee material; in the Ninth Key, *soboln* (*sobolanu*) is glossed "in the West." In so far as the Angelic nouns appear to be at least partially declined, it also should be noted that *babage* is glossed "<u>in</u> the South" in the Fourth and Twelfth Keys, but *babegen* "<u>of</u> the South" in the Thirteenth.

Enochian names according to ranks of the spirits (these are mostly explained by the planetary attributions):

Knights: pu-imé. *pu-im*, glossed "sharp sickles" in the Third Key.
Prelates: tabaame. Probably an error for, or variant of, *tabaan* (*taba-anu*), glossed "governer" in the Fifteenth key.
Earls: nazodapesad. *nazpsad*, glossed "sword" in the First Key.
Kings: roré. *ror*, glossed "the sun" in the First Key.
Dukes: oheloka. Possibly an error for *obloc* (*obeloca*), glossed "garland" in the Sixth Key.
Presidents: balazodareji. *balzarg*, glossed "stuards" (stewards) in the Third Key.
Marquises: geraa. *graa*, glossed "the moon" in the First Key.

*** ***** ***

GOETIAVELCLAVICULASALOMONISREG

ISGOETIAVELCLAVICULASALOMONISR

EGISGOETIAVELCLAVICULASALOMONIS

REGISGOETIAVELCLAVICULASALOMONI

SREGISGOETIAVELCLAVICULASALOMO

NISREGISGOETIAVELCLAVICULASALOM

ONISREGISGOETIAVELCLAVICULASALO

MONISREGISGOETIAVELCLAVICULASAL

OMONI SREGI

GOETIA

SGOET IAVEL

CLAVICULASALOMONISREGISGOETIAVE

LCLAVICULASALOMONISREGISGOETIAV

ELCLAVICULASALOMONISREGISGOETIA

VELCLAVICULASALOMONISREGISGOETI

AVELCLAVICULASALOMONISREGISGOET

IAVELCLAVICULASALOMONISREGISGOE

TIAVELCLAVICULASALOMONISREGISGO

ETIAVELCLAVICULASALOMONISREGIS